THE
COMPANION BIBLE

BEING

THE AUTHORIZED VERSION OF 1611

WITH

THE STRUCTURES

AND

NOTES, CRITICAL, EXPLANATORY
AND SUGGESTIVE

AND

WITH 198 APPENDIXES

"When thou goest, it shall lead thee;
When thou sleepest, it shall keep thee;
And when thou awakest, it shall talk with thee."
(PROV. 6. 22)

PREFACE.

THE COMPANION BIBLE is a new Edition of the English Bible. Published originally in six Parts, it is now presented in one Volume, and the description which follows shows that the Work is a self-explanatory Bible designed for the general use of all English readers throughout the world.

It has an amount of information (much of it hitherto inaccessible to the ordinary English reader) in its wide margins not to be found in any edition of the A.V. extant. Its position, in these respects, is unique.

In size and weight, and type and paper, as well as price, it will compare favourably with all existing editions.

It is called THE COMPANION BIBLE because its wide margin is intended to be a Companion to the Text; and the whole is designed as the Companion of all readers of the Bible.

The human element is excluded, as far as possible, so that the reader may realize that the pervading object of the book is not merely to enable him to interpret the Bible, but to make the Bible the interpreter of God's Word, and Will, to him.

To the same end this Edition is not associated with the name of any man; so that its usefulness may neither be influenced nor limited by any such consideration; but that it may commend itself, on its own merits, to the whole English-speaking race.

It is NOT A NEW Translation.

It is NOT AN AMENDED Translation.

It is NOT A COMMENTARY.

THE TEXT.

The Text is that of the Authorized Version of 1611 as published by the Revisers in their "Parallel Bible" in 1886.

There are NO ALTERATIONS in the Text beyond what can be effected by a variation in the character of the TYPE. Hence, there is nothing that affects the ear when reading it aloud; but only that which meets the eye in order to call attention to important facts and truths.

All ancient readings and new and amended renderings are confined to the margin; which, for this purpose, extends to one-half the width of the page.

There are no minute English or Greek "superior" letters to confuse the Text; or to perplex the reader when searching for the corresponding number or letter in the margin.

THE TYPES EMPLOYED IN THE TEXT.

1. These distinguish ALL the Divine Names and Titles. (See Ap. 4.)
2. All pronouns used for the above have their initials indicated by capital letters.
3. The pronouns, &c., emphasized in the Original are in special type.
4. Attention is given to the capital and small letters in other cases where they affect interpretation.
5. The words spoken or cited are placed within quotation marks.
6. Where the Hebrew Text is written in separate lines, these lines are preserved by being presented in the same way in the present Edition.
7. In the Book of Psalms, the Titles will be printed so as to present the super-scriptions and sub-scriptions as brought to light and demonstrated by Dr. J. W. Thirtle.
8. In the New Testament, all *quotations* from the Old Testament will also be specially indicated.
9. Proper Names with their pronunciation, &c., are included in a special Appendix, No. 52.

The chapters and verses of the Authorized Version are retained; but spaces are introduced to mark them off into paragraphs; so that the advantages of both Verses and Paragraphs are retained. These paragraphs are not divided according to the usual Paragraph Bibles, but according to the Structures (see page viii), which are given in the right-hand margin; while the corresponding Index-letters are repeated in the left-hand margin, by the side of the Text with the number of the page where they may be found; so that the subjects of the various Paragraphs (or Members) may be seen at a glance, and be intelligently followed.

The other figures in the left-hand margin are the B.C. dates.

THE MARGIN.

A small circle (°) against a word or words in the Text calls attention to the same word or words which are REPEATED in the right-hand margin, with the number of the verse to which they belong.

In order to save repetition, and economize valuable space in the margin, words in the Text on which a note has already been given in a preceding verse in the same chapter, and to which the same note applies, are marked with the number of the verse in which such note is given.

When these words are referred to there will be found no "views" expressed, but only facts which are incontrovertible, and information which is indispensable.

Where references are given, these are not merely to PARALLEL PASSAGES, or to the same ENGLISH words, which are often as unnecessary as they are misleading; but only to those passages which explain the words in the Original, and which throw light upon their truth and teaching.

If an amended rendering is suggested in the margin, and several references follow, then the reader knows that he has before him ALL the occurrences of such words in the Original. Where there is "&c." at the end of such references, then he will know that the Hebrew or Greek word in question occurs too many times for all the passages to be given; but that a sufficient number is selected as evidence in favour of such amended rendering. Thus the reader will be able to judge for himself as to the accuracy of what is suggested: and the Bible becomes its own interpreter.

THE MARGINAL NOTES.

1. In the OLD TESTAMENT all the important readings will be given [1] according to Dr. C. D. Ginsburg's *Massoretico-Critical Text* of the Hebrew Bible [2].
2. In the NEW TESTAMENT all the important readings will be given according to the evidence of the great textual critics, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Revisers' Greek Text.
3. There are no words in Hebrew or Greek characters to burden or hinder the English reader. But a complete system of *Transliteration*, generally approved by Oriental Scholars (see p. x), will enable him readily to put back all such words into the Original characters with ease and accuracy. The Hebrew words are given not in the Inflection found in the Text, but in the root-form in which they will be looked for in Lexicons.
4. All important emendations are given—
   (*a*) Whether required by the above readings,
   (*b*) Or demanded for the sake of uniformity in translation,
   (*c*) Or, where the current renderings are inadequate and open to amendment [3]: not otherwise, or merely for the sake of giving an alternative.
5. The facts and phenomena treasured up in the *Massōrah* are for the first time presented in connection with the A. V. [2] (see Ap. 30).
6. All Figures of Speech are noted, and their bearing on interpretation [1]. These are the Holy Spirit's own markings, calling attention to what is *emphatic*, and worthy of our deepest attention (see Ap. 6).
7. The spiritual significance of Numbers is pointed out [1] (see Ap. 10).
8. The principal synonymous words in the Original are distinguished, especially those bearing on sin, atonement, and psychology.
9. The first occurrences of important words and expressions are duly noted [1].
10. The most recent Archæological discoveries in Assyria, Egypt, &c., are included.
11. Eastern manners and customs are explained, as they throw light on the Scriptures.
12. The meanings of Proper Names of persons or places are given where these are suggestive.
13. Money and Coins, Weights and Measures, are referred in every case to Appendix 51.
14. Chronology is dealt with on Biblical lines, which proceed on *durations* rather than *dates*. These are adhered to as given in the Bible itself, and are not adapted or made to conform to any system. This transforms a dry study into a subject of deepest interest. The various Charts and Tables are given in Appendix 50.
15. The Structures of the Books are given, and all their parts: which are the surest guide to their interpretation, and the strongest proof of their inspiration [1]. (See p. viii.)

[1] This is the first time that these have been presented in connection with the Authorized Version.
[2] These were inaccessible to the past generation of Commentators and Translators.
[3] By copying out the A.V., and substituting these amended renderings, the student may make *his own* new Revised Version.

The marginal notes do not record every POSSIBLE Reading or Emendation, as these would only load the pages with a mass of needless matter. Only those new readings and renderings are given which will remove difficulties from the Text, enlighten the eyes, inform the mind, affect the conscience, instruct the head, and influence the life.

Several of the above points are, for the first time, placed within the reach of the ordinary English reader.

THE STRUCTURES

referred to on p. vii make THE COMPANION BIBLE an unique edition, and require a special notice.

They give, not a mere *Analysis* evolved from the Text by human ingenuity, but a *Symmetrical Exhibition* of the Word itself, which may be discerned by the humblest reader of the Sacred Text, and seen to be one of the most important evidences of the Divine Inspiration of its words.

For these Structures constitute a remarkable phenomenon peculiar to Divine Revelation; and are not found outside it in any other form of known literature.

This distinguishing feature is caused by the *repetition of subjects* which reappear[1], either in alternation or introversion, or a combination of both in many divers manners.

This repetition is called "Correspondence", which may be by way of similarity or contrast; synthetic or antithetic.

The subjects of the various Members are indicated by letters, which are quite arbitrary and are used only for convenience. The subject of one Member is marked by a letter in Roman type, while the repetition of it is marked by the same letter in Italic type. These are always in line (vertically), one with the other.

When the alphabet is exhausted, it is repeated, as often as may be necessary.

The Structure of the whole book is given at the commencement of each book; and all the succeeding Structures are the expansion of this.

Each Structure is referred back to the page containing the larger Member, of which it is an expansion or development.

The large Members forming a telescopic view of the whole book are thus expanded, divided, and subdivided, until chapters and paragraphs, and even verses and sentences, are seen to form part of a wondrous whole, giving a microscopic view of its manifold details, and showing forth the fact, that while the works of the LORD are great and perfect, the WORD of the LORD is the greatest of His works, and is "perfect" also (Psalm 19. 7).

THE APPENDIXES

contain a large amount of information bearing on the various questions raised by the phenomena of the Sacred Text.

Those issued with each of the six volumes pertain principally to such volumes. But in this complete Edition they are all placed together at the end.

The order of the Appendixes is determined for the most part by the order in which the subjects are raised in the Text of the Bible.

[1] It is this repetition which has made possible the system of Bible-marking known by some as "Railways".

EXPLANATIONS.

REFERENCES. Where there is no name of a book in the margin, the reference is always to the same book, and all the References in the margin are to *The Companion Bible*, not to any Edition of the A. V., or R. V.

SUPERIOR FIGURES, in the Text, always refer to the verse, so numbered, in the same chapter.

The repetition of the same subject in a note is sometimes indicated by its initial (capital) letter.

The figures in the left-hand margin relate to two separate matters. Those in brackets, with a "p", refer to the number of the page on which the corresponding letter and member will be found. The number of the page so indicated holds good until another page number is given.

The other figures refer to the B. C. dates.

THE TRANSLITERATION OF HEBREW WORDS.

WITH the aid of the following Table, any English reader who knows the Hebrew alphabet can put back the English letters into the Hebrew characters, by noting the exact equivalents:—

CONSONANTS.

b = ב (*Beth*).*
d = ד (*Daleth*).*
g = ג (*Gimel*).*
h = ה (*He*).
ḥ = ח (*Ḥeth*), sometimes *ch*.
k = כ (*Kaph*).* Final = ך.
ḳ = ק (*Koph*).
l = ל (*Lamed*).
m = מ (*Mem*). Final = ם.
n = נ (*Nun*). Final = ן.
p = פ (*Pē*).*
ph = פ ,, Final = ף.
r = ר (*Resh*).
ṣ = ס (*Samech*).
s = שׂ (*Sin*).
sh = שׁ (*Shin*).
ṭ = ט (*Teth*).
t = ת (*Tau*).*
th = ת ,,
v = ו (*Vau* or *Vav*).
w = ו ,,
y = י (*Yod* or '*Jot*').
z = ז (*Zayin*).
ẓ = צ (*Ẓaddi*). Final = ץ.

VOWELS.

' = א (*Aleph*).
' = ע (*Ayin*).
a = ◌ַ (*Pathaḥ*). 'a = אַ; 'a = עַ.
ă = ◌ֲ (*Ḥateph pathaḥ*). 'ă = אֲ; 'ă = עֲ.
ā = ◌ָ (*Ḳameẓ*). 'ā = אָ; 'ā = עָ.

e = ◌ֶ (*Seᵉgol*). 'e = אֶ; 'e = עֶ.
ĕ = ◌ֱ (*Ḥateph Seᵉgol*). 'ĕ = אֱ; 'ĕ = עֱ.
ē = ◌ֵ (*Ẓērē*). 'ē = אֵ; 'ē = עֵ.
e = ◌ְ (*Shᵉvah*).

i = ◌ִ (*Ḥireḳ*). 'i = אִ; 'i = עִ.
ī = ◌ִי (*Ḥireḳ*) long. 'ī = אִי; 'ī = עִי.

o = ◌ֹ (*Ḥolem*). 'o = אֹ; 'o = עֹ.
ŏ = ◌ֳ (*Ḥateph ḳameẓ*). 'ŏ = אֳ; 'ŏ = עֳ.
ō = ◌ֹ (*Ḥolem*) long.

u = ◌ֻ (*Ḳibbuẓ*). 'ū = אֻ; 'ū = עֻ.
ū = ◌ּו (*Shureḳ*).

The six consonants marked with an asterisk (*) have a dot (*Dagesh*) within them, when placed at the beginning of a word; but not when they are situated in any other

part of the word (except when the letter in question is to be doubled, in which case it is doubled in the English).

As an example of the application of the above principles, the following is the first verse in the Hebrew Bible, the Hebrew being read from right to left:—

B^{1}ere^{2}shīth bār^{3}ā ’ĕlohīm ^{4}ēth hashshā^{5}mayim ve^{6}ēth hā^{7}āreẓ.

בְּ^{1}רֵאשִׁית בָּ^{2}רָא אֱ^{3}לֹהִים אֵ^{4}ת הַשָּׁ^{5}מַיִם וְ^{6}אֵת הָ^{7}אָרֶץ׃

All Hebrew words are given, not in the Inflection which occurs in the Text, but in the root-form which will be looked for in the Lexicon.

ABBREVIATIONS.

Abim. ..... = Abimelech.
abt. ..... = about.
Acc. ..... = Accusative Case.
acc. ..... = according to, *or* accordingly.
Acct..... = Account.
A. D. ..... = Anno Domini.
Adj. ..... = Adjective.
aff. ..... = affirmation.
agst. ..... = against.
A. M. ..... = Anno Mundi.
Ant. ..... = Antiquities.
Ap. ..... = Appendix.
App. ..... = Apposition.
Appl. ..... = Application.
Arab. ..... = Arabic Version of portions of the Hebrew Old Testament about 900 A. D.
Aram. ..... = Aramaean, or ancient Chaldee translation about 200 A. D.
Art. ..... = the Definite Article "the", when emphatic.
A. S. ..... = Anglo-Saxon.
A. V..... = Authorized Version.

Bab. ..... = Babylonian.
B. C. ..... = Before Christ.
bec. ..... = because.
beg. ..... = beginning.

Ch. ..... = Chapter.
Chald. ..... = Chaldee language.
cld. ..... = could.
Cod. ..... = Codex, Codices=MSS.
coll. ..... = collective.
com. ..... = commandment.
comp. ..... = compare.
conj. ..... = Conjunction.
cov. ..... = covenant.
cp..... = compare.

diff. ..... = different.
Diod. Sic. = Diodorus Siculus (second half of first century A. D.).
Div. ..... = Divine.

E. ..... = East.
Ed. *or* Edn. = Edition.
Emph. ..... = Emphasis: emphasise: emphatic.
Eng. ..... = English.
Esp. ..... = Especially.

fem. ..... = feminine.
Fig. ..... = Figure of Speech.
follg..... = following.
freq. ..... = frequently.
fulf. ..... = fulfilled, *or* fulfilment.

Gb. ..... = Ginsburg.
Gen. ..... = Genitive.
genl. ..... = general.
Gr. ..... = Greek.

Heb..... = Hebrew.

Imp. ..... = Imperative Mood.
Imperf. .... = Imperfect Tense.
Ind. ..... = Indicative Mood.
Int. ..... = Introduction.

Jeh. ..... = Jehovah.
Jer. ..... = Jerome.
Jon. ..... = The Targum of Jonathan ben Uzziel; a Chaldee or Aramaean paraphrase on certain Old Testament books: not so ancient or valuable as that of Onkelos. About 30 B. C.

Lat. ..... = Latin.
Lit. ..... = Literal, literally.

Marg. ..... = Margin.
Masc. ..... = Masculine.
MS. ..... = Manuscript, *or* Codex.
MSS. ..... = Manuscripts, *or* Codices.

N. ..... = North.
Neg. ..... = Negative.
No. ..... = Number.
N. T. ..... = New Testament.

Occ. ..... = occurs, occurrence.
Onk. ..... = The Targum of Onkelos: a Chaldee paraphrase of certain Old Testament books: older and more faithful than that of Jonathan (see "Jon." above). Date about third century B.C. in Babylonia.
opp. ..... = opposite.
Orth. ..... = Orthography.
O. T. ..... = Old Testament.

p. ..... = page.
par. ..... = particular.
Part. ..... = Participle.
Pent. ..... = Pentateuch.
pers. ..... = person.
Phil. ..... = Philadelphus.
pl. ..... = plural.
pos. ..... = positive.
pp. ..... = pages.
Prep. ..... = Preposition.
prob. ..... = probably.
Prof. ..... = Professor.
Pron. ..... = Pronoun.

q.v. ..... = which see.

R. ..... = reading.
Rab. ..... = Rabbinic.
ref. ..... = referring to, reference.
R.V. ..... = Revised Version.

S. ..... = South.
Sam. ..... = Samaritan Pentateuch. Very ancient. Supposed to have come down from the Ten Tribes at least as early as fourth century B. C., and earlier than the Septuagint.
Sept. ..... = Septuagint Version of the Hebrew Old Testament in Greek. Made in Alexandria the third or second century B. C. Valuable, because made from MSS. older than any now extant.
sig. ..... = significance.
sing. ..... = singular.
Sir. ..... = Sirach.
symb. ..... = symbolic.
Syr. ..... = Syriac Version, made from the Hebrew for Christian use before the fourth century A. D.

Targ. ..... = Targum.
Theoc. ..... = Theocritus.
trs. ..... = translate.

v. ..... = verse.
vv. ..... = verses.
var. ..... = various.
vol. ..... = volume.
V. R. ..... = various reading.
Vulg. ..... = The Vulgate, or Latin Version of the Bible, made by Jerome about close of fourth century A. D., and authorised by the Council of Trent, 1545–1563.

W. ..... = West.
wild. ..... = wilderness.
wisd. ..... = wisdom.

GENESIS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Division*).

A1 | **1. 1 — 2. 3.** THE INTRODUCTION.

A2 | **2. 4 — 50. 26.** THE ELEVEN "GENERATIONS"*.

Gen. **1. 1 — 2. 3.** (**A1** above) THE INTRODUCTION.

(*Alternation.*)

A1 | **A** | 1. 1. "THE WORLD THAT THEN WAS" (2 Pet. 3. 6). ITS CREATION IN ETERNITY PAST

B | 1. 2-. ITS END. RUIN.

A | 1. -2-31. "THE HEAVENS AND THE EARTH WHICH ARE NOW" (2 Pet. 3. 7). THEIR CREATION IN TIME PRESENT. (THE SIX DAYS.)

B | 2. 1-3. THEIR END. BLESSING.

Gen. **2. 4 — 50. 26.** (**A2** above) THE ELEVEN "GENERATIONS"*.

(*Extended Alternation with Introversion.*)

A2 | **C** | **E** | "THE HEAVENS AND THE EARTH" (2. 4 — 4. 26)

F | ADAM (5. 1 — 6. 8)

G | NOAH (6. 9 — 9. 29)

H | THE SONS OF NOAH (10. 1 — 11. 9)

I | SHEM (11. 10 — 11. 26)

MANKIND IN GENERAL.

D | TERAH (11. 27 — 25. 11).

C | *E* | ISHMAEL (25. 12-18)

F | ISAAC (25. 19 — 35. 29)

G | ESAU (36. 1-8)

H | THE SONS OF ESAU (36. 9-43)

I | JACOB (37. 1 — 50. 26)

THE CHOSEN PEOPLE.

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* There are 14 altogether in the Bible:

The above in Genesis	11	
The Generations of Aaron and Moses (Num. 3. 1)	1	
The Generations of Pharez (Ruth 4. 18-22)	1	
		— 13
† The Book of the Generations of Jesus Christ (Matt. 1. 1)		1
		14

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† This latter needed to complete the number of spiritual perfection (2 × 7 = 14). See Ap. 10.

THE °FIRST °BOOK OF °MOSES,

CALLED

°GENESIS.

A1 A (p. 1) B

1 IN the beginning °God °created °the heaven and the earth.

2 °And °the earth °was °without form, and void; and darkness °*was* upon the °face of the deep.

A a (p. 3) 4004

And °the Spirit of God moved upon the °face of the waters.

3 And [1]God °said, "Let there °be light:" and there °was light.

4 And [1]God °saw the light, that *it was* °good: and [1]God °divided the light from the darkness.

5 And [1]God °called the light Day, and the darkness He °called Night. And the °evening and the morning were the °first °day.

b

6 And [1]God [3]said, "Let there be a °firmament in the midst of the waters, and let it divide the waters from the waters."

7 And [1]God °made the [6]firmament, and [4]divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And [1]God [5]called the [6]firmament °Heaven. And the [5]evening and the morning were the second [5]day.

First Book. For its relation to the other books of the Pentateuch as well as to the Hebrew Canon of O.T., see Ap. 1. **Book.** See Ap. 47.

Moses. Ascribed to him, Mark 10. 2-8, &c.; see Ap. 2.

Genesis. No part of Hebrew Title, which is simply *Bᵉrēshīth*, "in [the] beginning", because the book of all beginnings. Genesis is Greek = generation, creation. For its being complementary to the Apocalypse, see Ap. 3.

1 "THE WORLD THAT THEN WAS" (2 Pet. 3. 5, 6). See Structure, p. 1. Creation in eternity past, to which all Fossils and "Remains" belong.

God. Heb. *Elohim*, pl. First occurrence connects it with creation, and denotes, by usage, the Creator in relation to His creatures. See Ap. 4. The Heb. accent *Athnach* places the emphasis, and gives pause, on "God" as being Himself the great worker, separating the Worker from His work.

created (sing.). Occurs 6 times in this Introduction. Other acts 46 times. See Ap. 5. Perfection implied. Deut. 32. 4. 2 Sam. 22. 31. Job 38. 7. Ps. 111; 147. 3-5. Prov. 3. 19. Ecc. 3. 11-14. [Even the Greek *Cosmos* = ornament. Ex. 33. 4-6. Isa. 49. 18. Jer. 4. 30. Eze. 7. 20. 1 Pet. 3. 3.]

the heaven and the earth. With Heb. Particle *'eth* before each, emphasising the Article "the", and thus distinguishing both from 2. 1. "Heavens" in Heb. always in pl. See note on Deut. 4. 26.

2-And. Note the Fig. *Polysyndeton* (Ap. 6), by which, in the 34 verses of this Introduction, each one of 102 separate acts are emphasised; and the important word "God" in *v.* 1 is carried like a lamp through the whole of this Introduction (1. 1—2. 3). **the earth.** Fig. *Anadiplosis.* See Ap. 6. **was** = *became.* See Gen. 2. 7; 4. 3; 9. 15; 19. 26. Ex. 32. 1. Deut. 27. 9. 2 Sam. 7. 24, &c. Also rendered *came to pass*, Gen. 4. 14; 22. 1; 23. 1; 27. 1. Josh. 4. 1; 5. 1. 1 Kings 13. 32. Isa. 14. 24, &c. Also rendered *be* (in the sense of *become*), *v.* 3, &c., and where the verb "to be" is not in italic type. Hence, Ex. 3. 1, kept = *became* keeper, quit = *become* men, &c. See Ap. 7. **without form** = *waste.* Heb. *tohū vā bohū.* Fig. *Paronomasia.* Ap. 6. Not created *tohū* (Isa. 45. 18), but became *tohū* (Gen. 1. 2. 2 Pet. 3. 5, 6). "An enemy hath done this" (Matt. 13. 25, 28, 39. Cp. 1 Cor. 14. 33). See Ap. 8. **was.** This is in italic type, because no verb "to be" in Heb. (see Ap. 7). In like manner man became a ruin (Gen. 3. Ps. 14. 1-3; 51. 5; 53. 1-3. Ecc. 7. 20. Rom. 7. 18). **face.** Fig. *Pleonasm.* Ap. 6.

1. -2-31 (*A*, p. 1). "THE HEAVENS AND EARTH WHICH ARE NOW" (*Extended Alternation*).

A	a	-2-5. Darkness and Light. Night and Day	1st Day.
	b	6-8. Waters. Division between them.	2nd Day.
	c	9-13. Earth. Fruit from it.	3rd Day.
	a	14-19. Day and Night. Sun and Moon.	4th Day.
	b	20-23. Waters. Life from them.	5th Day.
	c	24-31. Earth. Life from it.	6th Day.

-2 the Spirit of God moved (see Ap. 9) = The beginning of "the heavens and earth which are now" (2 Pet. 3. 7). It is even so in the New Creation. The Spirit moves (John 3. 3-8. Rom. 8. 5, 9, 14. Gal. 4. 29. 2 Cor. 5. 17, 18). **3 God said** (occurs 10 times in Introduction). This begins each day: 3rd day twice; 6th day four times. The second act is also of God (1 Pet. 1. 23-25). Ap. 5. **be light** = become light (as in *v.* 2), not the verb "to be". Light not located till 4th day. **was** = became, as in *v.* 2. It is even so in the New Creation: His Word enters and gives light (Ps. 119. 130. 2 Cor. 4. 6). **4 saw.** Occurs 7 times in Introduction. Ap. 5. **good** = beautiful (Ecc. 3. 11). **divided.** Occurs twice. Ap. 5. Each day's work called "good", except the 2nd, because nothing created on that day: only division made. **5 called.** Occurs 5 times. Ap. 5. **evening . . . morning.** Fig. *Synecdoche* (of the Part), Ap. 6. Put for a full day. The beginning and end of anything is put for the whole of it. Cp. Ecc. 3. 11; 10. 13; 11. 6. Ps. 92. 2. Isa. 41. 4; 44. 6; 48. 12. Rev. 1. 8, 11, 17; 2. 8; 21. 6; 22. 13. **first.** For spiritual significance see Ap. 10. **first day** = day one. The word "day" may refer to a prolonged period when used without any qualifying words. But when qualified with a numeral (cardinal or ordinal) it is defined and limited by it to a day of 24 hours. It is further limited here by its boundaries "evening and morning", as well as by the 7th day. Cp. Ex. 20. 9, 11. See Ap 11. **6 firmament** = expanse. Something spread out. **7 made.** Occurs 7 times. Ap. 5. **8 Heaven** = Heb. high, lofty.

c (p. 3) 9 And [1] God [3] said, "Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear:" and it was so.

10 And [1] God [5] called the [9] dry *land* Earth; and the gathering together of the waters [5] called He Seas: and [1] God [4] saw that *it was* [4] good.

11 And [1] God [3] said, "Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit °after his kind, whose °seed *is* in itself, upon the earth:" and it was so.

12 And the earth brought forth grass, *and* herb yielding seed [11] after his kind, and the tree yielding fruit, whose seed *was* in itself, [11] after his kind: and [1] God [4] saw that *it was* [4] good.

13 And the [5] evening and the morning were the ° third [5] day.

a 14 And [1] God [3] said, "Let there be ° lights in the firmament of the heaven to divide the day from the night; and let them be for °signs, and for ° seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth:" and it was so.

16 And [1] God [7] made ° two great [14] lights; the greater light to rule the day, and the lesser light to rule the night: *He made* ° the stars also.

17 And [1] God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and [1] God [4] saw that *it was* [4] good.

19 And the [5] evening and the morning were the ° fourth [5] day.

b 20 And [1] God [3] said, "Let the waters bring forth abundantly the moving creature that hath ° life, and fowl *that* may fly above the earth in the open firmament of heaven."

21 And [1] God [1] created great ° whales, and every living °creature that moveth, which the waters brought forth abundantly, [11] after their kind, and every winged fowl [11] after his kind: and [1] God [4] saw that *it was* [4] good.

22 And [1] God ° blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

23 And the ° evening and the morning were the ° fifth [5] day.

c 24 And [1] God [3] said, "Let the earth bring forth the living °creature [11] after his kind, cattle, and creeping thing, and beast of the earth [11] after his kind:" and it was so.

25 And [1] God [7] made the beast of the earth [11] after his kind, and cattle [11] after their kind, and every thing that creepeth upon the earth [11] after his kind: and [1] God [4] saw that *it was* [4] good.

26 And [1] God [3] said, ° "Let Us make ° man in Our ° image, after Our likeness: ° and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

4004 27 So ° God ° created ° man in His ° *own* ° image, in the ° image of God ° created He ° him; male and female created He ° them.

11 after his kind. Occurs 10 times (*vv.* 11, 12, 12, 21, 21, 24, 24, 25, 25, 25). See Ap. 10. Evolution has no answer to this.

seed is in itself. Heb. *seeding seed.* Fig. *Polyptōton*, Ap. 6. First the herb, then seed. First tree, then fruit.

13 third day = day three.

14 lights. Heb. *m'aōr* = lightholders or luminaries (Ex. 25. 6; 27. 20; 35. 14, &c. Cp. *v.* 3).

signs. Heb. *'ōth* = things to come (Jer. 10. 2).

seasons. Heb. *mō'ēd*, appointed times (from *y'ed*, to appoint). Occurs only 3 more times in Gen. See 17. 21; 18. 14; 21. 2.

16 two = the two.

the stars also. See Ap. 12.

19 fourth day = day four. See note on *v.* 5.

20 life = soul. Heb. *nephesh*, as in *vv.* 21, 24, 30; 2. 7, 19; 9. 4, 5, 5, 10, 12, 15, 16. Lev. 11. 46, &c. See Ap. 13.

21 whales = great sea-creatures.

creature = soul. Heb. *nephesh*. Cp. *v.* 20 and Ap. 13.

22 blessed. See on *v.* 1. Note the threefold blessing at Creation (1. 22, 28; 2. 3).

23 evening . . . morning. See on *v.* 5.

fifth. The No. of grace (Ap. 10). No blessing till the 5th day, when there was living soul to bless.

fifth day, or "day five". See note on *v.* 5.

24 creature = soul. Heb. *nephesh*. See Ap. 13.

26 Let us. The Divine *purpose* is here stated. The Divine *act* not described till 2. 7, 21–24.

man. Heb. *'ādām* (no Art.) = mankind.

image . . . likeness. Fig. *Hendiadys*. Ap. 6. One thing, not two = "In the likeness of our image", viz. of *Elohim* (not Jehovah), the 2nd person, who had taken creature form in order to *create* (Col. 1. 15. Heb. 1. 3. Rev. 3. 14; cp. Prov. 8. 22–31, and 1 Cor. 11. 3–11). Refers only to outward *form*, not to attributes. So He afterward took *human* form in order to *redeem* (John 1. 14). Cp. Rev. 4. 11 with 5. 9. In any case the "image and likeness" is physical, not moral. Man fell and is a moral ruin, but some physical likeness to *'ĕlohim* still remains. Cp. Gen. 9. 6. 1 Cor. 11. 7. Jas. 3. 9. No indication that that similitude was ever lost. Gen. 5. 3. See note on 3. 7.

and. Note Fig. *Polysyndeton* (Ap. 6) here, and throughout the Introduction (see *v.* 2), emphasising the Divine *purpose*.

27 God. The Heb. accent (*Paṣeḳ*) places the emphasis on God, the Carrier-out of His *purpose*.

created: i. e., when He did create. The description of the act postponed till 2. 7, 21–24. See note on *v.* 26. The *Tosephta* (contemporary with the *Mishna*, about A. D. 200) translate *Sanhedrin*, viii. 7: "Why was man created last? That the heretics might not say there was a companion with Him in the work": i. e. lest man should have claimed a share in it.

man. Here the Heb. *'ādām* has the art., and the demonstrative Heb. *'eth*, to indicate that the man Adam created in 2. 7 was the "man" here purposed.

own. Wrongly supplied by A. V. and R. V.

image. Fig. *Anadiplosis* (Ap. 6) for emph.

him. Emphasised by Heb. accent (*Athnach*).

them. Emph. Here, in purpose. But, Gen. 2. 7, 21–24, in historical act and fact.

28 them. Emph. Fig. *Prolepsis* (Ap. 6). The actual building of Eve not till 2. 20–23.

replenish = fill, as 1. 22 and nearly every occurrence.

have dominion. Cp. Ps. 8. Heb. 2. 6–8. "But now . . . not yet."

28 [2] And [1] God [22] blessed [27] them, and [1] God [3] said unto ° them, "Be fruitful, and multiply, and ° replenish the earth, and subdue it: and ° have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

29 And [1]God [3]said, "Behold, I have given you every herb °bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree °yielding seed; to you it shall be °for meat.
30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* °life, °*I have given* every green herb for meat:" and it was so.
31 And [1]God [4]saw every thing that He had made, and, behold, *it was* very [4]good. And the [5]evening and the morning were °the sixth [23]day.

B (p. 1) **2** Thus °the heavens and the earth were finished, and all the host of them.
2 And on the °seventh °day °God ended His work which He had °made; and He °rested on the seventh day from all His work which He had °made.
3 And [2]God [22]blessed the seventh [5]day, and sanctified it: because that in it He had [2]rested from all His work which God °created and [2]made.

A (p. 5) 4 These *are* THE °GENERATIONS OF THE HEAVENS AND OF THE EARTH when they were created, °in the day that the °LORD God made the earth and the heavens,
5 And °every plant of the field before it was in the earth, and every herb of the field before it grew:

B a °for the [4]LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

b 6 °But there went up a °mist from the earth, and watered the whole face of the ground.

c 7 And the [4]LORD God °formed °man *of* the dust of the ground, and breathed into his nostrils the °breath °of life; and °man became a living °soul.

C d 8 (And the [4]LORD God planted a °garden °eastward in °Eden; and there He put [7]the man whom He had formed.

e 9 And out of the ground made the [4]LORD God to grow every tree that is pleasant to the sight, and good for food; the °tree of life also in the °midst of the garden, and the tree of °knowledge of °good and evil.

D 10 And a °river went out of Eden to water the

29 bearing seed . . . yielding seed. Heb. "seeding seed". Fig. *Polyptōton* (Ap. 6) for emph.
for meat. Not flesh till after the Flood (9. 3).
30 life = soul. Heb. *nephesh*. Cp. *v.* 20; 2. 7 and Ap. 13.
I have given. Fig. *Ellipsis* (Ap. 6. iii. a) correctly supplied from *v.* 29.
31 the sixth day. Here, with Art. "the"; unlike the other five days. Six, the No. of man. See Ap. 10.

2. 1 the heavens and the earth = "which are now" (2 Pet. 3. 7), see Structure on p. 1. Hence without Heb. Particle *'eth*. See note on 1. 1 and Deut. 4. 26.
2 seventh. Sam. and Sept. read "sixth", which is evidently correct. **day.** See on ch. 1. 5.
God ended. See on 1. 1 and Ap. 5.
made. See note on 1. 7.
rested. From achievement; man rests from fatigue.
3 created. See note on 1. 1.
The Introduction (1. 1—2. 3) is the summary: 2. 4–25 gives the details of ch. 1: ch. 2. 9–14 coming historically between *vv.* 12 and 13 of ch. 1.

2. 4—4. 26 (**E**, p. 1). "THE GENERATIONS OF THE HEAVENS AND OF THE EARTH."

J[1]	2. 4–25.	BEFORE the Fall. Man in Probation.
J[2]	3. 1–24.	The FALL of Man.
J[3]	4. 1–26.	AFTER the Fall. Man in Ruin.

2. 4–25 (J[1], above). MAN BEFORE THE FALL.
(*Introversion and Extended Alternation.*)

J[1] | A | 2. 4, 5–. The earth for man and woman.
B | a | –5. For the ground, no man.
b | 6. The ground and vegetable creation.
c | 7. The formation of man.
C | d | 8. The Garden.
e | 9. The Trees.
D | 10–14. The Rivers.
C | *d* | 15. The Garden.
e | 16, 17. The Trees.
B | *a* | 18. For the man, no woman.
b | 19, 20–. The ground and animate creation.
c | –20–23. The formation of woman.
A | 24, 25. Man and woman for the earth.

4 generations = Family history. For the 14 in Bible, see the structure of the Book as a whole (p. 1). These are the Divine divisions, in which there is no trace of the Elohistic and Jehovistic theories. It should be seen here if anywhere. But note: there is only one in which *Elohim* is used (No. 1); only one to which *Jehovah* is peculiar (No. 10): five have both titles (Nos. 3, 4, 7, 9, 12). Four have neither title (Nos. 6, 8, 10, 11). All the speakers use "Jehovah" except the Nachash, Abimelech (to Abram, not to Isaac), sons of Heth, Pharaoh (of Joseph), Joseph's brethren, Joseph himself.
in the day = when. See on *v.* 17 and Ap. 18. Cp. 1. 5; 3. 17.
LORD God = First occ. See Ap. 4, and note above.
5 every plant, &c. This is an expansion of ch. 1. 11, 12, giving details.
for. Three reasons why plants in ground "before they grew": (1) no rain; (2) no man; (3) no mist: see *v.* 6.

6 But = and. **mist** = no mist . . . to water. The last of two or three negatives not necessary. Must be supplied by Fig. *Ellipsis* (Ap. 6. iii a), as in Deut. 33. 6. 1 Sam. 2. 3. Ps. 9. 18; 38. 1; 75. 5. Prov. 24. 12; 25. 27. Isa. 38. 18, &c. **7 formed.** As a potter. Isa. 64. 8. **man.** Heb. *'eth-'Hā'ādhām* (with art. and particle = "this same man Adam". See Ap. 14). **breath.** Heb. *n^eshāmāh*. See Ap. 16. **of.** Gen. of Apposition (Ap. 17) = "breath [that is] life". **soul.** Heb. *nephesh*. See "life", 1. 20, and Ap. 13. Cp. 7. 22. **8–14** Fig. *Parecbasis*. Ap 6. **8 garden.** This garden may be additional to 1. 11, 12; 2. 4, 5–. That creation concerns the "plants of the *field*" (1st occ.). This may have been a special planting, and lost when the garden and Eden were lost. Note the three gardens: (1) Eden, death *in* sin; (2) Gethsemane, death *for* sin; (3) Sepulchre, death *to* sin. **eastward in Eden** = "in Eden, eastward". **Eden.** In the cuneiform texts = the plain of Babylonia, known in the Accado-Sumerian as *edin* = "the fertile plain", called by its inhabitants *Edinu*. In Heb. *'ēden*, Sept. *paradise*. Occ. 2. 8, 10, 15; 3. 23, 24; 4. 16. Isa. 51. 3. Ezek. 28. 13; 31. 9, 16, 18, 18; 36. 35. Joel 2. 3. **9 tree of life.** Gen. of cause (Ap. 17) = the Tree supporting and continuing the life which had been imparted. Cp. 3. 22. Hence "the bread of life", John 6. 48, 51, 53. **midst.** Cp. Rev. 2. 7. **knowledge** = sense or perception (Gen. 12. 12. Song 6. 11. Isa. 59. 8). **good and evil.** See on *v.* 17. **10 river** = the Persian Gulf, known as such to the Accadians, in which the river became four mouths (or heads) at spots where they flowed into the source which received and fed them.

garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* °Pison: that *is* it which °compasseth the whole land of °Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and the °onyx stone.

13 And the name of the second river *is* °Gihon: the same *is* it that compasseth the whole land of °Ethiopia.

14 And the name of the third river *is* °Hiddekel: that *is* it which goeth toward the east of °Assyria. And the fourth river *is* °Euphrates.

C d (p. 5) 15 And the [4]LORD God took °the man, and put him into the garden of Eden to dress it and to °keep it.)

e 16 And the [4]LORD God commanded °the man, saying, "Of every tree of the garden thou mayest °freely eat:

17 But of the °tree of the [9]knowledge of °good and evil, thou shalt not eat of it: for °in the day that thou eatest thereof °thou shalt surely die."

B a 18 And the [4]LORD God said, "*It is* not good that [16]the man should be alone; I will make him an help °meet for him."

b 19 And out of the °ground the [4]LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living °creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field;

c but for Adam there was not found an help [18]meet for him.

21 And the [4]LORD God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the [4]LORD God had taken from [16]man, made He a °woman, and brought her unto the [16]man.

23 And Adam said, "This *is* now bone of my bones, and flesh of my flesh: she shall be called [22]Woman, because she was taken out of °Man."

A 24 °Therefore shall [23]a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both °naked, [16]the man and his wife, and were not ashamed.

J^2 E (p. 7) 3 Now the °serpent was more °subtil than any °beast of the field which °the LORD God had made. °And he said unto the woman,

11 Pison = the river W. of the Euphrates, called *Pallukat* in reign of Nabonidos, last king of Babylonia, or the Pallakopas Canal.

compasseth. The Pallukat or Pison encircled the N. borders of the great sandy desert which stretched westward to the mountain chains of Midian and Sinai.

Havilah = the region of Sand. Indicated in 25. 18. 1 Sam. 15. 7. Shur would be the E. end of Havilah, the W. of this region. Connected with Ophir in 10. 29.

12 onyx. Heb. *shoham*, identified with Assyr. *samtu*, from that region.

13 Gihon = the river E. of the Tigris. The modern *Kerkhah*, and ancient *Khoaspes*, rising in the mountains of the *Kassi*. *Kas* has been confused with the Heb. *Cush*. It is not the African Cush or **Ethiopia**, but the Accadian *Kas*.

14 Hiddekel = Accadian for the Tigris, which was *Idiqla*, or *Idiqlat* = "the encircling".

Assyria. Heb. *Hashshur* (*Asshur*). This is not Assyria, but the city of *Assur*, the primitive capital of Assyria (which lay E. and W. of the Tigris).

Euphrates. Heb. = *phᵉrāth*. The Greek Euphrates comes from the old Persian *Ufratū*, and this from *Purat* or *Puratu* = the river. Sometimes *Pura-nun* = the great river.

15 the man. Heb. *'eth-hā'ādhām* = this same man Adam. See Ap. 14. i.

keep = keep safe, preserve. Same Heb. as 3. 24; 17. 9, 10; 18. 19, &c.

16 the man. Heb. *hā'ādhām* (with art.) = the man Adam. See Ap. 14. i.

freely. Heb. "Eating thou mayest eat". Fig. *Polyptōton* (Ap. 6) for emphasis (see note on 26. 28). Here rightly marked by "freely". Toned down by Eve in ch. 3. 2.

17 tree. Note the three trees: "Knowledge" (2. 9), man's Ruin; "the Cross" (Acts 10. 39; 5. 30. 1 Pet. 2. 24), man's Redemption; "the Tree of Life" (2. 9. Rev. 2. 7; 22. 2), man's Regeneration.

good and evil. See on "knowledge", *v.* 9. Obedience proving what was "good" (Deut. 6. 24), disobedience revealing what was "evil" (Rom. 3. 20).

in the day = when. See Ap. 18. Cp. 2. 4. 1 Kings 2. 37. Ezek. 36. 33, &c.

thou shalt surely die. Heb. "dying thou shalt die". Fig. *Polyptōton*, for emph. (Ap. 6). Cp. 20. 7; 26. 11. Ex. 19. 12; 21. 12, 15, 16, 17; 31. 14, 15. Lev. 20. 2, 9, 10, 11, 12, 13, 15, 16, 27; 24. 16, 17; 27. 29. Num. 15. 35; 26. 65; 35. 16, 17, 18, 21, 31. Judg. 13. 22; 15. 13; 21. 5. 1 Sam. 14. 39, 44; 22. 16. 2 Sam. 12. 14. 1 Kings 2. 37, 42. 2 Kings 1. 4, 6, 16; 8. 10. Jer. 26. 8, 19; 38. 15. Ezek. 3. 18; 18. 13; 33. 8, 14. See note on ch. 26. 28 for the emphasis of this Figure exhibited in other ways; and cp. esp. note on Num. 26. 65. Here marked by the word "surely", as in *v.* 16 by the word "freely". This certainty changed by Eve in 3. 3 into a contingency.

18 meet = as his counterpart.

19 ground: giving the details of 1. 24.

creature = soul. Heb. *nephesh*. See ch. 1. 20 and Ap. 13.

22 woman. Heb *'ishah*, fem. of *'ish* (Ap. 14) = female.

23 Man. Heb. *'ish*. Ap. 14. ii.

24 Therefore, &c., quoted Matt. 19. 5, &c. 1 Cor. 6. 16. Eph. 5. 31.

25 naked. Heb. *'arūm*, a Homonym. The same spelling as word rendered "subtil" in 3. 1.

3. 1-24 For Structure see next page.

1 serpent. Heb. *Nachash*, a shining one. See note on Num. 21. 6, 9. The old serpent (2 Cor. 11. 3) transformed as "an angel of light" (= a glorious angel, 2 Cor. 11. 14). Cp. Ezek. 28, 14, 17, connected with "cherub" (Ezek. 28. 13, 14, 16), and contrasted with it here in *v.* 24. See Ap. 19. **subtil** = wise. Heb. *'arūm*, a Homonym. Same as 2. 25; here = wise (as Job 5. 12; 15. 5. Prov. 12. 16, 23; 13. 16; 14. 8, 15, 18; 22. 3; 27. 12). Cp. Ezek. 28. 12, 13, 17. If the *Ellipsis* (Ap. 6. iii. 1) be supplied from the preceding context, 3. 1 will then read on from 2. 25, thus: "they were both naked (*'arum*), the man and his wife, and [knowing only good, 2. 17] were not ashamed [before God]. But the *Nachash* was more wise (*'arum*) than any living being of the field which Jehovah Elohim had made, and [knowing evil, and not ashamed (2. 25) to question the truth of God's word] he said unto the woman," &c. **beast** = living creature or being; same as *Zōon* in Rev. 4. 6-9; 5. 6, 8, 14, &c. **And.** Note the Fig. *Polysyndeton* (Ap. 6) throughout this chapter emphasising each detail. **the LORD God.** See note on 2. 4.

° "Yea, hath °God said, 'Ye shall not eat of every tree of the garden'?"

2 And the woman said unto the serpent, "We °may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, [1] God hath said, 'Ye shall not eat of it, °neither shall ye touch it, °lest ye die.'"

4 And the serpent said unto the woman, ° "Ye shall not surely die:

5 For [1] God doth know that in the day ye eat thereof, then your eyes shall be opened, and °ye shall be as gods, [17] knowing good and evil."

F (p. 7) 6 And when the woman saw that the tree *was* °good for food, and that it *was* °pleasant to the eyes, and a tree to be desired to °make *one* wise, she took of the fruit thereof, and did eat, and °gave also unto her husband °with her; and he did eat.

G f 7 And the eyes of them both were opened, and they °knew that they *were* naked;

g and they sewed °fig leaves together, and made themselves °aprons.

H 8 And they heard the °voice of the [1] LORD [1] God walking in the garden in the °cool of the day: and Adam and his wife °hid themselves from the presence of the [1] LORD [1] God amongst the trees of the garden.

9 And the [1] LORD [1] God called unto Adam, and said unto him, ° "Where *art* thou?"

10 And he said, "I heard Thy voice in the garden, and I was afraid, because I *was* [25] naked; and I hid myself."

11 And He said, "Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

12 And °the man said, ° "The woman whom °Thou gavest *to be* with me, she gave me of the tree, and I did eat."

I 13 And the [1] LORD [1] God said unto the woman, "What *is* this *that* thou hast done?" And the woman said, ° "The serpent beguiled me, and I did eat."

K 14 And the [1] LORD [1] God ° said unto the serpent, "Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; °upon thy belly shalt thou go, and °dust shalt thou eat all the days of thy life:

K 15 And I will put enmity between thee and the woman, and between thy seed and her Seed; ˇIt shall bruise thy °head, and thou shalt bruise His ˇheel."

I 16 Unto the woman He said, "I will ° greatly

3. 1-24 (J², p. 5). THE FALL.
(*Introversion and Alternation.*)

J² | E | 1-5. The *Nachash*: procuring man's death, in Adam.
F | 6. The Tree of knowledge. Eating of it.
G | f | 7-. Effect on both: the man and the woman.
g | -7. Human provision: man-made aprons.
H | 8-12. God's enquiry of the man.
I | 13. God's enquiry of the woman.
K | 14. Sentence on the *Nachash*.
K | 15. Promise of the Seed.
I | 16. God's sentence on the woman.
H | 17-19. God's sentence on the man.
G | f | 20. Effect on both: the man and the woman.
g | 21. Divine provision: God-made coats.
F | 22-24-. The Tree of Life. Expulsion from it.
E | -24. The *Cherubim*: preserving man's life, in Christ.

Not allegory: but literal history, emphasised by Figures of Speech.

Yea, hath God said = Can it be that God hath said. Not a Q., but Figure *Erotēsis* (Ap. 6) for emph. Opposition to God's Word is Satan's sphere of activity. This is Satan's first utterance in Scripture. **God** = *Elohim*. Ap. 4.

2 may eat. Misquoted from 2. 16 by not repeating the emphatic Figure *Polyptōton* (Ap. 6), and thus omitting the emph. "freely".

3 neither shall ye touch it. This sentence is added. Cp. 2. 16, 17.

lest ye die. Misquoted from 2. 16, 17, by not repeating the emphatic Figure *Polyptōton* (Ap. 6), thus changing the emph. preserved in the word "surely".

4 Ye shall not surely die = Satan's second utterance. Contradiction of God's Word in 2. 17. This has become the foundation of Spiritism and Traditional belief as to death. See note on 2. 17.

5 ye shall be as gods = be as God, Heb. *Elohim*. This is the foundation of Satan's second lie: "The immanence of God in man."

6 good for food. See 1 John 2. 16, "Lust of the flesh". Cp. Matt. 4. 3.

pleasant to the eyes. See 1 John 2. 16, "Lust of the eyes". Cp. Matt. 4. 5.

make one wise. See 1 John 2. 16, "Boastful of life". Cp. Matt. 4. 8. **gave.** See 1 Tim. 2. 14.

with her. Therefore Adam present. Cp. "Ye", *vv.* 4, 5.

7 knew. Fig. *Metonymy* (of Subj.). Ap. 6. They knew before, but their knowledge now received a new meaning. Adam becomes "naked" by losing something of *Elohim's* glorious likeness. Rom. 8. 3 may refer to this.

fig leaves. The man-made covering contrasted, in the structure, with the God-made clothing (*v.* 21).

aprons. Heb. word occurs only here.

8 voice = sound. (Ecc. 7. 6 = crackling.) Here = footsteps, as in 2 Sam. 5. 24. 1 Kings 14. 6. 2 Kings 6. 32.

cool. Heb. *ruach*. Ap. 9.

hid themselves. No "quest for God" in fallen man. Cp. 4. 14. Luke 15. 13. Eph. 2. 13. Jer. 23. 24.

9 Where art thou? The 1st Q. in O. T. comes from God to the sinner. Cp. 1st Q. in N. T. of the seeking sinner, "Where is He?" (Matt. 2. 2).

12 the man. Heb. *Hā'ādhām* = the man Adam. Ap. 14.

the woman. Characteristic of fallen man (Job 31. 33, hence Deut. 13. 6). **Thou gavest.** Implying blame to Jehovah as well as to his wife. **13 The serpent.** See note on *v.* 1 and Ap. 19; and cp. 2 Cor 11. 3, 14. **14 said.** God asks the serpent no question. There is no parley. Sentence at once pronounced. **upon thy belly, &c.** Fig. of speech. See Ap. 19. The words imply the utmost humiliation, as in Ps. 44. 25. **dust, &c.** Fig. of utter defeat, as in Ps. 72. 9. See Ap. 19. **15 it,** i. e. Christ. The corruption of this in the Vulgate into "she" lies at the root of Mariolatry: the verb in sing. masc. shows that *zer'a* (seed) is here to be taken in singular, with Sept., i. e. *Christ*; see note on Gen 17. 7; 21. 12, and Gal. 3. 16. **head ... heel.** See Ap. 19. No more literal than 1 Cor. 11. 8, or Ps. 41. 9, and John 13. 18. They denote the temporary sufferings of the Seed, and the complete destruction of Satan and his works (Heb. 2. 14. 1 John 3. 8). Heel = lower part. Head = vital part. This is the first great promise and prophecy. Note its position in the centre of Structure above. **16 greatly multiply.** Heb. "multiplying I will multiply". Fig. *Polyptōton* (Ap. 6). Emph. preserved in word "greatly". Cp. *v.* 4, and see note on 26. 28.

multiply thy sorrow and thy conception; °in sorrow thou shalt bring forth °children; and thy desire *shall be* °to thy husband, and he shall rule over thee."

H (p. 7) 17 And unto Adam He said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it:' °cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18 °Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the °field;

19 In the sweat of thy °face shalt thou eat °bread, till thou return unto the ground; for out of it wast thou taken: for °dust thou *art*, and unto dust shalt thou return."

G f 20 And Adam called his wife's name °Eve; because she was the mother of °all living.

g 21 Unto Adam also and to his wife did the LORD God make °coats °of skins, and clothed them.

F 22 And [1]the LORD [1]God said, °"Behold, the °man is become as one of Us, to know °good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and °live for ever:—"°

23 °Therefore [1]the LORD [1]God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So He °drove out the [22]man;

E and He °placed at the east of the garden of Eden °Cherubims, and °a flaming sword which turned °every way, to °keep the way of the °tree of life.

J[3] L (p. 8) **4** And Adam knew Eve his wife; and she conceived, and bare °Cain, and said, "I have gotten °a man from the LORD."

2 And she again bare his brother °Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And °in process of time it came to pass, that Cain brought of the fruit of the °ground an °offering unto [1]the °LORD.

4 And Abel, he also °brought of the °firstlings of his flock and of the fat thereof. And [1]the LORD had °respect unto Abel and to his [3]offering:

5 But unto Cain and to his [3]offering He had not respect. And Cain was very wroth, and his countenance fell.

6 And [1]the LORD said unto Cain, °"Why art thou wroth? and °why is thy countenance fallen?

in sorrow. Cp. 1 Tim. 2. 14, 15.

children. Heb. = sons; but daughters included by context.

to = subject to.

17 cursed. Nature affected. Rom. 8. 19–23.

18 Thorns. The sign of the curse. What else was brought forth is not stated; but the word may include all kinds of noxious insects, &c., as well as poisonous weeds.

field. Not the fruit of Paradise.

19 face = whole body. Fig. *Synecdoche* (of Part). Ap. 6.

bread = all kinds of food. Fig. *Synecdoche* (of Species). Ap. 6.

dust. This is literal. See Gen. 2. 7. Ps. 103. 14. Ecc. 12. 7. 1 Cor. 15. 47. Note the emph. by *Introversion*—

- return.
  - it = (dust).
  - dust.
- return.

20 Eve = Heb. *Chavvah* = *Life*, *Life-spring*. Showing that he believed God. *The name* "Eve" occ. 4 times: here; 4. 1; 2 Cor. 11. 3; and 1 Tim. 2. 13.

all = all who should live after her. Fig. *Synecdoche* (of Genus), Ap. 6.

21 coats. Cp. the structure, p. 7, *v.* –7.

of skins = skin. Omitted in the Codex "Severus". See Ap. 34.

22 Behold. Fig. *Asterismos* (Ap. 6).

man. Heb. the man, Adam.

good. Heb. *tōv* = general good. Cp. Gen. 1. 4, 10, 12, 18, 21, 25; 6. 2. Deut. 1. 25; 3. 25. Judg. 8. 2. Est. 1. 11. Prov. 8. 11. Ecc. 7. 14; 11. 7. Verse ends with Fig. *Aposiopēsis* = Sudden silence (Ap. 6), emphasising the result as being unspeakable.

live for ever clearly shows the nature of man.

23 Therefore: the object is self-evident.

24 drove out. Note the failure of man under every dispensation.

placed. Heb *shākan*, *to place in a tabernacle*, hence *to dwell*. The Cherubim placed later in the tents of Shem, 9. 26, 27. Cp. 4. 3, 7, 14, 16.

Cherubim. See Ap. 41. 1 Sam. 4. 4. Ps. 80. 1; 99. 1.

a = should be "the".

every way, not *nāṭah* (aside), *ṣāvav* (about), *sūg* (back), *pānah* (toward), but *haphak* (every way), effectually preserving the way.

keep. See note on Gen. 2. 15 = *preserve*, so that man should not "live for ever" in his fallen condition, but only in Christ, 1 John 5. 11, 12.

tree of life. See note on 2. 9.

4. 1–26 (J[3], p. 5). AFTER THE FALL. (*Alternation*)

- J[3] L | 1–16. Adam's sons: Cain and Abel.
  - M | 17–24. Cain's son: Enoch.
- L | 25. Adam's son: Seth.
  - M | 26. Seth's son: Enos.

1 Cain = *acquisition*.

a man. Heb. *'īsh*. (See Ap. 14. ii.) Lit. "a man, even Jehovah". R.V. "with the help of", in italics. Heb. *'ish 'eth Jehovah*. Cp. Luke 2. 11.

2 Abel = transitoriness.

3 in process of time. Heb. *at [the] end of days*. The time as well as place andoffering probably appointed. **ground.** The product of the curse. Cp. 3. 17. **offering,** &c. = a sacrifice unto Jehovah. Most religious, but his own "way" (Jude 11); but not first-fruits as Abel's. Heb. *minchah*. See Ap. 43. II. iii. **LORD** = Jehovah. Note, the sacrifices both brought to Jehovah as the covenant God; not to *Elohim*, the Creator. See Ap. 4. **4 brought:** "by faith", Heb. 11. 4, which came by hearing the word of God (Rom. 10. 17). **firstlings . . . and the fat,** &c. Fig. *Hendiadys*, Ap. 6 = "the firstlings, and the fattest ones too." **respect:** by accepting it by fire Divinely sent, Lev. 9. 24. Judg. 6. 21. 1 Kings 18. 38. 1 Chron. 21. 26. 2 Chron. 7. 1; and cp. Ps. 20. 3, and Heb. 11. 4.

Fig. *Antimetabole* (Ap. 6):

- had respect.
  - his offerings.
  - his offerings.
- had not respect.

6 Why. . .? Fig. *Erotēsis* for emph. (Ap. 6).

7 If thou doest well, shalt thou not be accepted? and °if thou doest not well, °sin °lieth at the door. And unto thee °*shall be* his desire, °and thou shalt rule over him."

8 And Cain °talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and °slew him.

9 And [1]the LORD said unto Cain, "Where *is* Abel thy brother?" And he said, "I know not: *Am* I my brother's keeper?"

10 And He said, "What hast thou done? the voice of thy brother's °blood crieth unto Me from the ground.

11 And now *art* thou cursed °from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her °strength; a fugitive and a vagabond shalt thou be in the earth."

13 And Cain said unto [1]the LORD, "My °punishment *is* greater than I can bear.

14 °Behold, Thou hast driven me out this day from the face of the °earth; and from Thy face shall I be °hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* °every one that findeth me shall slay me."

15 And [1]the LORD said unto him, "°Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And [1]the LORD set a mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the °presence of [1]the LORD, and dwelt in the land of °Nod, on the east of Eden.

M (p. 8) 17 And Cain knew his wife; and she conceived, and bare °Enoch: and he builded a °city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born °Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat °Lamech.

19 And Lamech took unto him °two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare °Jabal: he was the father of such as dwell in tents, °and *of such as have* cattle.

21 And his brother's name *was* °Jubal: he was the father of all such as handle the harp and °organ.

22 And Zillah, she also bare °Tubal-cain, an instructer of every artificer in brass and iron: and the sister of Tubal-cain *was* °Naamah.

23 And Lamech said unto his wives,
"Adah and Zillah, °Hear my voice;
Ye wives of Lamech, °hearken unto my speech:
For °I have slain a man to my wounding,
And a young man to my hurt.
24 If Cain shall be avenged sevenfold,
Truly °Lamech seventy and sevenfold."

L 25 And Adam knew his wife again; and she bare a son, and called his name °Seth: "For °God," *said she*, "hath appointed me another °seed instead of Abel, whom Cain slew."

M 26 And to Seth, to him also there was born a son; and he called his name °Enos: then

7 if. The Heb. Accent (*Pashṭa*) puts the emphasis on the 1st "well" and on this 2nd "if", to mark the solemn and important alternative.

sin = sin offering. Heb. *chat'a*. See Ap. 43. v. The word "offering" is actually added in Ex. 30. 10. Lev. 4. 3; 6. 25; 8. 2. Ps. 40. 6. Cp. 2 Cor. 5. 21. Eph. 5. 2.

lieth. Lieth is masc. Sin offering is fem. So that the Heb. reads "at the entrance [a male] is lying, a sin offering".

shall be. Supply "is" instead.

and thou shalt rule. Cp. 3. 16.

8 talked = said. Heb. = (*'amār*) to say, which must be followed by the words spoken (not so *dābar*, which means to speak absolutely). What Cain said is preserved in the Sam. Pent., Sept., Syr., Vulg., Targ. Jer., and MSS., viz. "Let us go into the field." MSS., which have not the words, have a hiatus.

slew: 1 John 3. 12. "Religion" is and ever has been the greatest cause of blood-shedding.

10 blood. Heb. "bloods", denoting his posterity Matt. 23. 35.

11 from the earth. The Heb. accent (*athnach* after "cursed" suggests "more than the ground" (3. 17).

12 strength = *Metonymy* (of the Cause). Ap. 6. Strength put for that which it produces.

13 punishment = iniquity. Heb. *'aven*. See Ap. 44. iii. For "my punishment", &c., read "Is mine iniquity too great to be forgiven?" with Sept., Vulg., Syr., Arabic, Targ. of Onk., Sam. Pent., and Greek and Latin Fathers.

14 Behold. Fig. *Asterismos* (Ap. 6).

earth. Heb. ground.

hid. Cp. note on 3. 8.

every one = any one. Cp. *v.* 15.

15 Therefore = not so (with Sept.). This is emphasised by the Heb. accent (*Pashṭa*).

upon = set a sign for Cain, *i. e.* gave him a pledge; same word as 1. 14; 9. 12, 13, 17 (token). See also Ex. 4. 8, 9, 17, 28, 30; 12. 13. Ezek. 20. 12, 20.

16 presence, &c., i. e. the Tabernacle placed by God for His worship (3. 24), whither offerings were brought (4. 3, 4).

Nod = wandering. Cp. *v.* 12 = the *Manda* of the Cuneiform Inscriptions = the land of the Nomads.

17 Enoch = Teaching or Initiation. Cain's posterity (*vv.* 16–24) comes in "the Generations of the heavens and the earth" (see Structure, p. 5). See Ap. 20. This seed was begotten after the slaying of Abel.

city. A city has been discovered beneath the brick platform on which Nipur, in South Babylonia, was built.

18 Irad = city of witness.

Lamech = powerful, 7th from Adam in Cain's line.

19 two. The first polygamist.

20 Jabal = flowing.

and = the Fig. *Zeugma*. (Ap. 6.) Supplied here by the italics.

21 Jubal = joyful sound.

organ. Heb. *'ūgab*. The well-known "Pan's pipe".

22 Tubal-cain = flowing from Cain.

Naamah = pleasant. See Ruth 1. 19, 20.

23 Hear ... hearken. Refers to Gen. 3. 17. Lamech was in greater danger than Adam. Adam had only one wife, Lamech had two. Hear *my* voice, emph. on "my".

I have = continuous present. May be rendered thus:
"I can kill a man for wounding me,
And a young man for hurting me."

24 Lamech. Supply *Ellipsis* (Ap. 6), "shall be avenged".

25 Seth = substituted. Fig. *Paronomasia* (Ap 6). *Shēth* (Seth) ... *Shēth* (appointed).

God = Elohim.

seed = son, by Fig. *Metonymy* (of Cause). (Ap. 6.)

26 Enos = frail, incurable.

°began men to call upon the name of the LORD.

F A (p. 10)

5 This *is* THE °BOOK OF THE GENERATIONS OF ADAM. °In the day that °God created °man, in the likeness of °God made He °him;

2 Male and female created He °them; and blessed them, and called their name Adam, [1] in the day when they were created.

B 3874

3 And Adam lived an hundred and thirty years, and begat *a son* in his °own likeness, after his image; and called his name °Seth:

4 And °the days of Adam after he had begotten Seth were eight hundred years: and he °begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

C 3769

6 And Seth lived an hundred and five years, and begat °Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

3679

9 And Enos lived ninety years, and begat °Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

3609

12 And Cainan lived seventy years, and begat °Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

3544

15 And Mahalaleel lived sixty and five years, and begat °Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

3382

18 And Jared lived an hundred sixty and two years, and he begat °Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

3317

21 And Enoch lived sixty and five years, and begat °Methuselah:

22 And Enoch °walked with [1] God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

3017

24 And Enoch walked with [1] God: and he *was* not; for [1] God °took him.

3130

25 And Methuselah lived an hundred eighty and seven years, and begat °Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

D (p. 10) 2948

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name °Noah, saying, "This *same* shall °comfort us concerning our °work and °toil of our hands, because of the ground which °the LORD hath cursed."

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

began. Not began to worship: for Abel worshipped, and others, doubtless, long before. But here: "began to call upon [their gods] by the name of Jehovah," or "began profanely to call upon the name of the Lord" (see Ap. 21). Enos, though the son of Seth, is included here because he went in "the way of Cain".

5. 1—6. 8 (**F**, p. 1). "THE BOOK OF THE GENERATIONS OF ADAM" (*Extended Alternation*).

A | 5. 1, 2. Unfallen Adam: a "son of God" (Luke 3. 38).
B | 5. 3–5. Fallen Adam, and his years. The total 930, and the first 130.
C | 5. 6–27. The progeny of Adam, and their deaths.
D | 5. 28–32. Noah, and his promise of "comfort".
A | 6. 1, 2. The fallen angels: "sons of God" (see Ap. 23).
B | 6. 3. Fallen Adam, and his years. The total 930, and the last 120.
C | 6. 4–7. The progeny of the fallen angels, and their threatened destruction. The *Nephīlīm* (see Ap. 25).
D | 6. 8. Noah, and his possession of "grace".

1 book of the generation. Only here and Matt. 1. 1: "the second man" and "last Adam".
In the day. See ch. 2. 17 and Ap. 18. **God** = Elohim.
man. Art. not needed = the man Adam. Ap. 14. i.
him. Emph. reference to Adam.
2 them, i. e. Adam and Eve, going back to 1. 27; 2. 7.
3 own. Adam *created* in God's likeness. All his descendants *begotten* in Adam's likeness, after his Fall. See Ps. 51. 5. Rom. 5. 12–19.
Seth. Refers back to 4. 25, and develops his line.
4 the days of Adam. None of these particulars are given of Cain's line. Not even of their deaths.
begat. If Adam begat after Seth, so doubtless others after Cain and Abel.
6 Enos. See 4. 26.
9 Cainan = Heb. a possession.
12 Mahalaleel = praise of God.
15 Jared = descent.
18 Enoch = teaching, or initiation.
21 Methuselah = when he is dead it shall be sent, i. e. the Deluge.
22 walked = walked to and fro; why not literally as with Adam before the Fall? 2. 19; 3. 8.
24 took him. See Heb. 11. 5. Translated without dying: as Elijah was, 2 Kings 2. 9. Enoch was "the seventh from Adam" (Jude 14). He prophesied "by faith". Therefore Divinely instructed, Rom. 10. 17.
25 Lamech (powerful).
29 Noah = rest, comfort, or consolation. 8. 21.
comfort us concerning = give us rest from.
work: should be *works* (with Sam., Sept., Syr., &c.).
work and toil = grievous toil, or trouble, "*works*" ref. prob. to the evil deeds going on around. See 6. 3, and cp. Ex. 23. 24. Lev. 18. 3. Mic. 6. 16. Ecc. 4. 3. Job 33. 17. Prob. Fig. *Hendiadys* (Ap. 6), for emph. = toilsome labour.
the LORD. Heb. Jehovah. Ap. 4.

32 And Noah was °five hundred years old:
2446 and Noah °begat °Shem, Ham, and Japheth.

A (p. 10) 6 And it came to pass, when °men began to multiply on the face of the °earth, and daughters were born unto °them,
2 That °the sons of °God saw the daughters of °men that °they *were* fair; and they took them °wives of all which they chose.

B 3 And the [6]LORD said, "My °spirit shall not always °strive with °man, for that °he·°also °*is* flesh: °yet his days shall be an °hundred
3194 and twenty years."

C 4 There were °giants in the earth in °those days; and °also after that, when the [2]sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of °renown.
5 And °GOD saw that the °wickedness of man *was* °great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.
6 And it °repented the °LORD that He had made man on the earth, and it grieved Him at His heart.
7 And the [6]LORD said, "I will °destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it [6]repenteth Me that I have made them."

D 8 But Noah found grace in the eyes of the [6]LORD.

G A (p. 11) 9 THESE *are* °THE GENERATIONS OF NOAH: Noah was a just °man *and* °perfect in °his generations, *and* Noah °walked with [2]God.

B 10 And Noah begat °three sons, Shem, Ham, and Japheth.

C 11 The earth also was °corrupt before [2]God, and the earth was filled with °violence.
12 And [2]God looked upon the earth, and, behold, it was corrupt; for °all flesh had corrupted his way upon the earth.
13 And °God said unto Noah, "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

D 14 Make thee an °ark °of gopher wood; °rooms shalt thou make in the ark, and shalt °pitch it within and without °with pitch.
15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred °cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

32 five. See chronology of Patriarchs. Ap. 22.
begat. See 6. 10 below.
Shem, Ham, and Japheth. Named in inverted order. Japheth was the elder (10. 21), Shem the youngest, and, as in other cases, the youngest chosen for the blessing. Cp. the inversion of the order in 10. 1, with 2, 6, and 21, and see 11. 10 and note on 9. 24; 10. 1.

6. 1 The Chronology having been brought up to Noah's days, the History takes us back (not forward).
men = sing. with art. = *the man Adam.* See Ap. 14. i.
earth = Heb. *h'adāmāh, ground.*
them: i. e. to Adam and Eve, as in Gen. 1. 27 and 5. 2
2 the sons of God = angels. See Ap. 23, 25, and 26.
God = *ha-Elohim* = the Creator.
men: in contrast with angels. Heb. *ha-'ādhām*, sing. *the man Adam.* See Ap. 14. i.
they: emph. **wives** = women. 2. 22.
3 spirit. Heb. *ruach.* See Ap. 9.
strive = remain in, with Sept., Arab., Syr., and Vulg.; occ. only here.
man: with art., as in *vv.* 1 and 2 = the man Adam, Ap. 14. i.
he: emphatic, i. e. the man Adam.
also: i. e. the man Adam also, as well as the others. (Not "men"; if so, as well as—what?)
is flesh. If taken as a verb, then it = "in their erring". Heb. *shāgāg.* Ap. 44. xii. Adam had become like the others.
yet his days = yet Adam's days. See Ap. 24.
120 years: this fixes the date A.M. 930 – 120 = 810. The B.C. date being 3194, as given.
4 giants = *Nephīlim.* See Ap. 25.
those days = "the days of Noah."
also after that = after their destruction by the Flood, as well as before it. There was another irruption, the result being like those "of old". See notes on 12. 6 and 13. 7; also Ap. 23 and 25.
renown. Heb. the men of name. The "heroes" of the Greek mythology. The remains of primitive truth, corrupted in transmission.
5 GOD = Jehovah. Ap. 4.
wickedness = lewdness, moral depravity. Ap. 44. viii.
great = multiplied. Very emphatic.
6 repented = the Fig. *Anthropopatheia.* Ap. 6.
LORD = Jehovah, in His covenant relation with mankind.
7 destroy = wipe off, blot out.

6. 9 — 9. 29 (G, p. 1). THE GENERATIONS OF NOAH (*Introversion*).

A | 6. 9. Noah before the Flood.
  B | 6. 11. Noah's Family.
    C | 6. 11–13. The Earth corrupt.
      D | 6. 14–22. The making of the Ark.
        E | 7. 1–24. Noah entering the Ark.
        E | 8. 1–19. Noah leaving the Ark.
      D | 8. 20. The building of the Altar.
    C | 8. 21 — 9. 17. The Earth replenished.
  B | 9. 18–27. Noah's Family.
A | 9. 28, 29. Noah after the Flood.

9 the generations. Heb. *tōl'doth* = family history.
man = Heb. *'ish.* See Ap. 14. ii.
perfect. Heb. *tāmīm, without blemish* as to breed or pedigree. See Ap. 26. All flesh corrupted but Noah's family. See *vv.* 11, 12.
his generations: his contemporaries. Heb. *dōr* (not *tōl'doth*, as at beginning of the verse). See note on 7. 1.
walked. Same as ch. 5. 22, 24. Heb. = walked habitually. **10 three sons.** See 9. 18; 10. 1; and 1 Chron. 1. 4. See note on 5. 32. **11 corrupt:** destroyed by being debased. **violence:** the Fig. *Metonymy.* Ap. 6. **12 all flesh.** Noah's family the only exception. The Fig. *Synecdoche* (of the Part), Ap. 6. **13 God** = the Creator in connection with the two beasts for preservation (*vv.* 13, 22, and 7. 9). Jehovah in ch. 7. 1, in connection with the *seven clean* for sacrifice. See note on *v.* 19. **14 ark.** Heb. *tēbāh* = a floating [building] (not *'ārōn*, a chest). So in Ex. 2. 2, 3. **of.** Gen. of material. Ap. 17. **rooms** = nests. **pitch it** = coat it. Heb. *kāphar*, to cover: the only word for "atonement" in O.T. So that it is only atonement that can keep the waters of judgment from us. **with pitch** = Heb. *kopher* = resin (not "pitch" or bitumen, which is *zepheth*, Ex. 2. 3. Isa. 34. 9, 9). Fig. *Paranomasia* (Ap. 6). **15 cubit.** The latest approximation gives 17·5 inches. But this is the "profane" cubit. The sacred cubit was probably about 25 inches.

16 A °window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 And, °behold, °I, even ℑ, do bring °a flood of waters upon the earth, to destroy °all flesh, wherein *is* the °breath of °life, from under heaven; *and* every thing that *is* in the earth shall °die.

18 But with thee will I establish My °covenant; °and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, °two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, °of every creeping thing of the °earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them."

22 °Thus did Noah; according to all that [2]God commanded him, so did he.

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7 And the °LORD said unto Noah, "Come thou and all thy °house into the ark; for thee have I seen righteous before Me in this °generation.

2 Of every °clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by °two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet °seven days, and I will cause it to rain upon the earth °forty days and forty nights; and every living substance that I have made will I °destroy from off the face of the °earth."

2348 5 And Noah did according unto all that [1]the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 °And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, °as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great °deep broken up, and the °windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day °entered Noah, [7]and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

16 window. Heb. = a place for light (7. 11; 8. 6).
17 behold. Fig. *Asterismos.* Ap. 6.
I, even I. Fig. *Epizeuxis.* Ap. 6.
a flood. Heb. *mabbūl.* Limited to this account of the Deluge, and Ps. 29. 10, which therefore refers to it. The Babylonian tablets of the Epic of Gilgames are the traditional accounts of primitive truths, corrupted in transmission. The inspired account here corrects the imaginary accretions which had gathered round it.
all flesh. Fig. *Synecdoche* (of part), Ap. 6, put here for every kind of being.
breath. Heb. *ruach* = spirit. See Ap. 9.
life. Heb. *chaiyīm*, pl. for all kinds and manifestations.
die = cease to breathe, expire.
18 covenant. First occurrence of the word.
and. Note the *Polysyndeton* (Ap. 6) emph. the assurance given to each.
19 two. For preservation of species. In contrast with the "seven" (7. 2) clean animals, which were for sacrifice. Hence here it is *Elohim* (*vv.* 13, 22, and 7. 9) as the Creator; while in ch. 7 it is Jehovah in His covenant-relation. See Ap. 4.
20 of. Sam., Onk., Jon., Sept., and Syr. read "and of".
earth = ground.
22 Thus. See Heb. 11. 17.
7. 1 LORD = Jehovah in His covenant-relation with Noah, and in connection with the seven clean beasts for sacrifice. See note on 6. 12, 19.
house = household. *Metonymy* (of subject). Ap. 6.
generation. Heb. *dōr*, as in 6. 9 = those who were then alive: Noah's contemporaries.
2 clean. For sacrifice Lev. 1. 2, 10, 14, &c., sevens. For propagation cp. 6. 19.
two. See note on 6. 19 and 12.
4 seven days. The number of spiritual perfection (Ap. 10). All the Flood dates are Sabbaths except one (8. 5).
forty. The number of probation (Ap. 10).
destroy = wipe out, blot out.
earth. Heb. *'adāmāh* = ground.
7 And. Note the Fig. *Polysyndeton* (Ap. 6) in verses 7, 8, and 13, as in 6. 18.
9 as God = according as *Elohim*. Cp. 6. 13.
11 deep. Heb. *t'hōm* = the waters of the abyss, as in Gen. 1. 2; 49. 25. Deut. 33. 13. Ps. 104. 6.
windows. Not *challōn*, a small aperture (8. 6), or *ẓohar*, an opening for light (6. 16), but *'ărubāh*, lattice or net-work, not glass. Here "floodgates". Only here, and 8. 2. 2 Kings 7. 2, 19. Ecc. 12. 3. Isa. 24. 18; 60. 8. Hos. 13. 3. Mal. 3. 10.
13 entered, i. e. the eight persons of 1 Pet. 3. 20.
14 sort. Heb. wing: put by *Metonymy* (of Adjunct), Ap. 6, for every kind.
15 breath. Heb. *ruach.* See note on 6. 17, and Ap. 9.
16 God = Elohim, the Creator.
LORD = Jehovah, Noah's Covenant-God. See Ap. 4.

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every °sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the °breath of life.

16 And they that went in, went in male and female of all flesh, as °God had commanded him: and the °LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 °And the waters prevailed °exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.
20 Fifteen cubits upward did the waters prevail; and the mountains were covered.
21 °And all flesh °died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
22 All in whose nostrils *was* the °breath °of life, of all that *was* in the dry *land*, [21] died.
23 And every °living substance was °destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were °destroyed from the earth: and °Noah only remained *alive*, and they that *were* with him in the ark.
24 And the waters prevailed upon the earth an hundred and fifty days.

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8 And °God °remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and °God made a °wind to pass over the earth, and the waters asswaged;
2 The fountains also of the deep and the °windows of heaven were stopped, and the rain from heaven was restrained;
3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.
4 And the ark °rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.
6 And it came to pass at the end of forty days, that Noah opened the °window of the ark which he had made:
7 And he sent forth a °raven, which went forth to and fro, until the waters were dried up from off the earth.
8 Also he sent forth a °dove from him, to see if the waters were abated from off the face of the ground;
9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled ℏer in unto him into the ark.
10 And he stayed yet other °seven days; and again he sent forth the dove out of the ark;
11 And the dove came in to him in the evening; and, lo, in her mouth *was* an °olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.
12 And he stayed yet other °seven days; and sent forth the dove; which returned not again unto him any more.
13 And it came to pass in the °six hundredth and first year, in °the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.
14 And in the second month, on the °seven and twentieth day of the month, was the earth dried.

19 And the waters. Fig. *Anadiplosis* (Ap. 6) for emphasis.
exceedingly. The Flood universal. Fig. *Epizeuxis* (*greatly greatly*). See Ap. 6.
21 And. Note the *Polysyndeton* (Ap. 6) in *vv.* 21-23, solemnly emphasising the complete extinction of life. Many other examples in this narrative to emph. its complete details. Heaps of animals and birds found together, mostly on hills. Bones not gnawed or exposed to the weather. There is also a break—and a fresh beginning—in Egyptian monuments.
died = ceased to breathe.
22 breath = *n'shāmāh*. Ap. 16.
of life. Heb. of the spirit (*ruach*, Ap. 9), of life (Heb. *chay*).
23 living substance = standing thing.
destroyed. Heb. wiped out.
Noah. See 1 Pet. 3. 20. 2 Pet. 2. 5.

8. 1 God = Heb. *'Ĕlohim* = the Creator, because every living creature is included. Cp. 7. 16.
remembered. Fig. *Anthropopatheia*. See Ap. 6.
wind. Heb. *ruach*. See Ap. 9.
2 windows. Heb. *'ărubboth*. See note on 7. 11.
4 rested. Saturday, the Sabbath Day. Cp. 7. 4.
5 first day. Tuesday. (The only day named that is not a Sabbath.)
6 window. Heb. *challon* = a small aperture. Cp. 7. 11 (not 8. 2). Same as Josh. 2. 18, 21. 1 Kings 6. 4. Ezek. 40. 16; 41. 16, 26.
7 raven: an unclean bird. Lev. 11. 15. Deut. 14. 14.
8 dove: a clean bird. Deut. 14. 11.
10 seven = the seven. Another Sabbath, 18th day of 11th month.
11 olive leaf. Heb. a newly-sprouted olive leaf.
12 seven. Saturday, 25th day of 11th month.
13 six hundredth and first year: i. e. of Noah's life.
the first month, the first day. Six such important dates in Bible: (1) Here, the drying up of the waters (8. 13); (2) The setting up of Tabernacle by Moses (Ex. 40. 2); (3) The sanctification of cleansed-up Temple by Hezekiah (2 Chron. 29. 17); (4) The going up of Ezra (7. 9); (5) The giving up of strange wives (Ezra 10. 17); (6) The offering up of a bullock in Ezekiel's future Temple (Ezek. 45. 18).
14 twenty-seventh day of second month. Completing one solar year from 7. 11.
15 God. *Elohim*, the Creator, speaking from without. Cp. 7. 16 and 8. 1.
16 Go forth. Heb. *ṣē'ē*. But in ch. 7. 1, Jehovah (from within), "Come thou". Heb. *bō'*. Cp. 7. 1.
17 Bring forth. *Elohim*, speaking from without.
20 altar. The first mentioned in Scripture.

15 And °God spake unto Noah, saying,
16 "°Go forth of the ark, ℏou, and thy wife, and thy sons, and thy sons' wives with thee.
17 °Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."
18 And Noah went forth, and his sons, and his wife, and his sons' wives with him: 2347
19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 And Noah builded an °altar unto [21] the LORD; and took of every clean beast, and of *D* (p. 11)

every clean fowl, and °offered °burnt offerings on the altar.

C F (p. 14) 21 And °the LORD °smelled a sweet °savour; and °the LORD said °in His heart, "I will not again curse the ground any more for man's sake; °for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

22 °While the earth remaineth, seedtime °and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

G a **9** And °God blessed Noah and his sons, and said unto them, "Be fruitful, and multiply, and °replenish the earth.

b 2 And the °fear of you and the °dread of you shall be upon every °beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the °earth, and upon all the fishes of the sea; into your hand are they delivered.

c 3 °Every moving thing that liveth shall be meat for you; even as the green herb have I given you °all things.

4 But flesh with the °life thereof, *which is* the °blood thereof, shall ye not eat.

G c 5 And surely your blood °of your °lives will I require; at the °hand of every [2]beast will I require it, and at the hand of man; at the hand of every man's brother will I require the [4]life of man.

b 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the °image of God made He man.

a 7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

F 8 And [1]God spake unto Noah, and to his sons with him, saying,

9 "And °I,° behold, I establish My °covenant with you, and with your seed after you;

10 And with every living °creature that *is* with you, of the fowl, of the cattle, and of every [2]beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

12 And [1]God said, "This *is* the °token of the covenant which I make between Me and you and every living [10]creature that *is* with you, for perpetual generations:

13 I do °set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, °that the bow shall be seen in the cloud:

15 And I will °remember My covenant, which *is* between Me and you and every living [10]creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may [15]remember the °everlasting covenant between [1]God and every living [10]creature of all flesh that *is* upon the earth."

offered. Heb. *'ālāh*. Ap. 43. I. vi.
burnt offerings. Heb. *'ōlāh*. Ap. 43. II. ii.

8. 21—9. 17 (*C*, p. 11). THE EARTH REPLENISHED (*Double Introversion*).

C | F | 8. 21, 22. God's covenant with the earth.
G | a | 9. 1. Fruitfulness committed to man.
b | 9. 2. Power committed to man.
c | 9. 3. Change in Ordinance (nourishment).
G | c | 9. 4, 5. Change in Ordinance (punishment).
b | 9. 6. Power committed to man.
a | 9. 7. Fruitfulness committed to man.
F | 9. 8–17. God's covenant with Noah.
} God's blessing for Noah.

21 the LORD = Jehovah, in covenant-relationship.
smelled a sweet savour. Heb. "smelled a smell". Fig. *Polyptōton* (Ap. 6).
savour. First occ. Heb. *nīḥoaḥ*, found only in this connection = rest, acquiescence.
in His heart. Fig. *Anthropopatheia* (Ap. 6), in condescension, and for emphasis.
for = although, as in Ex. 13. 17. 2 Sam. 23. 5. Ps. 49. 18. Hab. 3. 17.
22 While. Jehovah's covenant with Noah was unconditional in connection with the earth; as with Abraham, to give him the land (ch. 15), and with David, to give him the throne (2 Sam. 7).
and. Note the Fig. *Polysyndeton* (Ap. 6) seven times in this verse, to emphasise the completeness and perfection of the Covenant (Ap. 10). Eight things named in 4 pairs of opposites.

9. 1 God. Heb. *'ĕlohīm*, the Creator, because in connection with creation (*v.* 2) and the earth.
replenish = fill, as in 6. 11.
2 fear . . . dread. Fig. *Synonymia* (Ap. 6).
beast = living thing, as in 3. 1.
earth. Heb. *'ădhāmah* = the ground.
3 Every . . . all. Fig. *Epanadiplosis* (Ap. 6), for emphasis. Same word in Heb.
4 life = soul. Heb. *nephesh*. See Ap. 13.
blood. This is the essence and foundation of the doctrine of substitution and atonement = "life for life". "The wages of sin is death" (Rom. 6. 23), and "without shedding of blood [and thus giving up the life] is no remission" (Heb. 9. 22).
5 of. Gen. of Apposition (Ap. 17) = "blood, [that is] your lives".
lives = souls. Plural of Heb. *nephesh*. See Ap. 13.
hand of every beast. Fig. *Prosopopœia* (Ap. 6).
6 image of God. Heb. image of *'elohim* (Ap. 4). See note on 1. 26, and 3. 7. See Ap. 15 for the Laws before Sinai.
9 I, behold, I. Fig. *Epizeuxis* (Ap. 6) for emphasis.
behold. Fig. *Asterismos* (Ap. 6) for emphasis.
covenant. Mentioned seven times in *vv.* 9–17 (*F*).
10 creature = soul. Heb. *nephesh*. So rendered in 1. 21, 24; 2. 19; 9. 10, 12, 15, 16. Lev. 11. 46, &c. See Ap. 13.
12 token, or sign; then so associated with the bow.
13 set. Heb. grant. Not then first seen as a phenomenon, but then first assigned as a token.
14 that. Heb. = and [when]. See *v.* 13.
15 remember. Fig. *Anthropopatheia* (Ap. 6).
16 everlasting covenant. This expression occurs thirteen times in O.T. and once in N.T., making fourteen in all. Gen. 9. 16; 17. 13, 19. Lev. 24. 8. 2 Sam. 23. 5. 1 Chron. 16. 17. Ps. 105. 10. Isa. 24. 5; 55. 3; 61. 8. Jer. 32. 40. Ezek. 37. 26, and Heb. 13. 20.

17 And [1]God said unto Noah, "This *is* the token of the covenant, which I have established between Me and all flesh that *is* upon the earth."

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18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.
19 These *are* the three sons of Noah: and of them was the whole earth overspread.
20 And Noah °began *to be* an °husbandman, and he planted a vineyard:
21 And he drank of the °wine, and was drunken; and he was uncovered within his tent.
22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.
23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.
24 And Noah °awoke from his wine, and knew what his °younger son had done unto him.
25 And he said, "° Cursed *be* Canaan; a °servant of servants shall he be unto his brethren."
26 And he said, "° Blessed *be* °the LORD [1] God of Shem; and Canaan shall be his servant.
27 [1] God shall °enlarge Japheth, and he shall °dwell in the °tents of Shem; and Canaan shall be his servant."

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28 And Noah lived after the flood three hundred and fifty years.
29 And all the days of Noah were nine hundred and fifty years: and he died.

A[1] B C D (p. 15)

10 Now these *are* THE GENERATIONS OF THE SONS OF NOAH, °Shem, °Ham, and °Japheth: and unto them were sons born after the flood.

D

2 The sons of Japheth; °Gomer, and °Magog, and °Madai, and °Javan, and °Tubal, and °Meshech, and °Tiras.
3 And the sons of [2] Gomer; Ashkenaz, and Riphath, and Togarmah.
4 And the sons of Javan; °Elishah, and °Tarshish, °Kittim, and °Dodanim.
5 By these were the °isles of the Gentiles divided °in their lands; every one after his tongue, after their families, in their nations.

C

6 And the sons of Ham; °Cush, and °Mizraim, and °Phut, and °Canaan.
7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

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8 And Cush begat °Nimrod: he began to be a °mighty one in the earth.
9 He was a mighty °hunter before the LORD: wherefore °it is said, "Even as Nimrod the mighty hunter °before the LORD."
10 And the beginning of his kingdom was

20 began to be = was. Heb. idiom. Cp. Luke 12. 1. Matt. 26. 37. Mark 10. 41. Luke 3. 23. Mark 11. 15.
husbandman. Heb. *man of the ground*, i. e. giving himself to tillage. Cp. "man of war" = a soldier (Josh. 5. 4); "man of blood" = a murderer (2 Sam. 16. 7); "man of cattle" = a shepherd or grazier (Gen. 46. 32); "man of words" = eloquent (Ex. 4. 10).
21 wine: first occ. Heb. *yayin*. See Ap. 27.
24 awoke. Sept. *eknēpho*, only here 1 Sam. 25. 37. Hab. 2. 7, 19; and Joel 1. 5. In N. T. only 1 Cor. 15. 34, means very much awake, awake to wisdom.
younger = than Japheth, not Shem. See notes on 5. 32; 10. 1.
25 Cursed. Fulf. in Book of Joshua.
servant of servants. Fig. *Polyptōton* (Ap. 6).
26 Blessed. Fulf. in Shem being in the line of the promised seed, and in the overthrow of Canaanites.
the LORD. Heb. Jehovah. Ap. 4.
27 enlarge Japheth. Fig. *Paronomasia* (Ap. 6). *Yapht le-yephth*. Fulf. in increase of Western nations.
dwell: as in a Tabernacle (Gen. 3. 24, q. v.), i. e. worship the God of Shem: Israel's God, Heb. *shākan*. See Ap. 40. Gentiles to be blessed in Shem. The Eunuch (Ham) Acts 8. Saul (Shem) Acts 9. Cornelius (Japheth) Acts 10. See note on Gen. 11. 9.
tents. Heb. *'ohel* (Ap. 40). Prob. pl. of majesty, the Great Tent or Tabernacle of Shem, who would thus be the "Priest of the most High God". See note on 14. 18.

10. 1—11. 9 (**H**, p. 1). THE GENERATIONS OF THE SONS OF NOAH (*Division*).

A[1] | 10. 1–32. The Nations divided in the Earth.
A[2] | 11. 1–9. The Nations scattered abroad on the Earth.
Chs. 10 and 11. Fig. *Hysterologia* (Ap. 6), by which the dispersion of the nations (ch. 10) is put before the cause of it (ch. 11).

10. 1–32 (A[1], above). NATIONS DIVIDED. (*Introversion.*)

A[1] | B | 1–. Shem.
C | –1–. Ham.
D | –1. Japheth.
D | 2–5. The sons of Japheth.
C | 6–20. The sons of Ham.
B | 21–32. The sons of Shem.

1 Shem. Note the *Asyndeton* (Ap. 6) here, and contrast the *Polysyndeton* of 7. 13. This order in 5. 32; 6. 10; 7. 13; 9. 18. 1 Chron. 1. 4.
Japheth, the eldest, 1 Chron. 1. 5. Gen. 10. 21.
Ham, second, Gen. 9. 24. "Younger" than Japheth.
Shem, the youngest. Cp. 5. 32 and 11. 10. Last here (in Introversion) because his history is to be continued. Japheth = enlargement. Ham = Heat, Black. Shem = Name or Renown.
2 Gomer. In Assyrian *Gimirrā* (the Kimmerians of Herodotus). Progenitor of the Celts.
Magog. Associated with Gomer in Ezek. 38. 2, 6.
Madai. First seen on Assyrian monuments B.C. 840, and called *Amadā* = the Kurdish tribes E. of Assyria.
Javan = the *Ionians* of the cuneiform inscriptions, and the Tel-el-Amarna tablets. Greeks first known by this name. **Tubal** = the Tabali.
Meshech = the Muskā of the Assyrian Mon. E. Asia Minor. **Tiras** = Thracians.
4 Elishah = Egyptian *Alasia* (the Cilician coast).
Tarshish is probably Tarsus.
Kittim = Kition in Cyprus. See note on Num. 24. 24.
Dodanim = Rodanim (1 Chron. 1. 7) with Sam. and Sept.
5 isles = coast-lands (Isa. 42. 15).
in their = these were the sons of Japheth in their, &c. For these fourfold divisions cp. 10. 5, 20, 31. Rev. 5. 9; 7. 9; 10. 11; 11. 9; 13. 7; 14. 6; 17. 15; ten occurrences (Ap. 10). N.B.—In Rev. 13. 7 all critical texts add "and people". N.B.—The same divisions seen in Israel. In Gen. "families"; in Ex. "tongue"; in Num. "nation"; in Deut. the "land" (in Lev. the Sanctuary as being apart from the Earth).
6 Cush = Ethiopia, S. of Egypt. **Mizraim** = Egypt, became the name of Egypt = "the two Matsors". One *Matsor* was country of the Delta within the great wall of defence called "Shur"; the other was Egypt proper. See notes on Isa. 19. 6 and 37. 25.
Phut: cp. Jer. 46. 9. Ezek. 27. 10; 30. 5; 38. 5. Nah. 3. 9. **Canaan** became a province of Egypt, as shown by the Tel el-Amarna tablets.
8 Nimrod: from Heb. *Marad, to rebel.* 1st pers. pl., Jussive, "*We will rebel*", or, "Come, let us rebel". See Ap. 28. **mighty one** = a hero. N.B.—From Ham; not from Shem.
9 hunter. Cp. Jer. 16. 16. **it is said.** A later proverb of Semitic origin, as Jehovah was not known in Babylonia. **before** = in defiance of (6. 11).

°Babel, and Erech, and Accad, and Calneh, in the land of °Shinar.
11 Out of that land °went forth Asshur, and builded °Nineveh (and °the city Rehoboth) and Calah,
12 And Resen between Nineveh and Calah: the same *is* a °great city.
13 And [6]Mizraim begat °Ludim, and Anamim, and Lehabim, and Naphtuhim,
14 And Pathrusim, and Casluhim, (out of whom came °Philistim,) and Caphtorim.
15 And Canaan begat °Sidon his firstborn, and °Heth,
16 And the °Jebusite, and the Amorite, and the Girgasite,
17 And the Hivite, and the Arkite, and the Sinite,
18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.
19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
20 These *are* the sons of Ham, after their families, after their °tongues, in their countries, *and* in their nations.

B (p. 15)
21 Unto °Shem also, the father of all the children of Eber, the brother of Japheth °the elder, even to him were *children* born.
22 The children of Shem; °Elam, and Asshur, and Arphaxad, and Lud, and Aram.
23 And the children of Aram; °Uz, and Hul, and Gether, and Mash.
24 And Arphaxad begat Salah; and Salah begat °Eber.
25 And unto Eber were born two sons: the name of one *was* °Peleg; for in his days was the earth °divided; and his brother's name *was* Joktan.
26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
27 And Hadoram, and Uzal, and Diklah,
28 And Obal, and Abimael, and Sheba,
29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.
30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.
31 These *are* the sons of Shem, after their °families, after their tongues, in their lands, after their nations.
32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations °divided in the earth after the flood.

10 Babel. In Semitic Babylonian = *Bab-ili* = "the gate of the god", cp. 11. 9.
Shinar = Babylonia, and is to be distinguished from Assyria (Isa. 11. 11).
11 went forth: Targ. of Onk. says: "he [Nimrod] went forth into Asshur" (i. e. invaded it).
Nineveh. The competitor of Babylon as the capital of Assyria.
the city Rehoboth = better, "the city boulevards", in parenthesis.
12 great: i. e. the four cities Nineveh, Rehoboth, Calah, and Resen. Resen had ceased to be a great city in the time of Sennacherib.
13 Ludim = the Lydians, cp. Jer. 46. 9. Ezek. 27. 10; 30. 5.
14 Philistim: hence the name of Palestine. Cp. Amos 9. 7. Jer. 47. 4. The parenthesis in this verse should come after Caphtorim as these gave the name Philistine. The five cities of the Philistines (Gaza, Ashkelon, Ashdod, Ekron, and Gath) were on the confines of Egypt (Deut. 2. 23).
15 Sidon = the oldest Canaanite city.
Heth = the Hittites.
16 Jebusite. The founders of Jebus; afterward Jerusalem. The Citadel was afterward Zion, S. of Moriah, 2 Sam. 5. 6-9. Cp. Ezek. 16. 3, 45, which explains the connection of the Jebusite here, with the Amorite and Hittite, *v.* 15.
20 tongues. See *v.* 5.
21 Shem: comes last (acc. to the Structure, which is an Introversion) because his "Generations" occupy the rest of the book. Hence when mentioned with the other two, Shem the youngest comes first. See note 5. 32; 9. 24; 10. 1.
the elder, see 5. 32.
22 Elam = the mountainous district E. of Babylonia.
23 Uz: the country of the Sabeans and Chaldeans. See Job 1. 15, 17, and Teman near Petra (Job 2. 11).
24 Eber. Whence the name Hebrews (Gen. 14. 13) = beyond. The people coming from and beyond the "Flood", i. e. the Euphrates, to Canaan (Josh. 24. 2, 3, 14, 15).
25 Peleg = division. His generations reserved till 11. 10-27.
divided. Heb. *pālag*, *to cleave*. In *vv.* 5, 32, *pārad*, to break off. In Deut. 32. 8 it is *nāḥal*, to divide for an inheritance.
31 families, &c. Note the thrice-repeated fourfold division in *vv.* 5, 20. See Ap. 10.
32 divided: i. e. in judgment. Cp. *v.* 25. Here *pārad* = *disruption* in judgment. God's division (*v.* 25) included Zion. Man's disruption included Babylon (11. 2, 9).

11. 1-9 (A², p. 15). THE NATIONS SCATTERED.
(*Introversion and Alternation.*)

A² | E | a | 1. Unity.
| | b | 2. Shinar.
| | F | 3, 4. The Tower. Man's building.
| | *F* | 5. The Tower. God's inspection.
| *E* | *a* | 6, 7. Unity.
| | *b* | 8, 9. Babel.

A² E a (p. 16)
11 And the whole °earth was of one °language, and of one speech.

b
2 And it came to pass, as they journeyed °from the east, that they found a plain in the land of °Shinar; and they dwelt there.

F
3 And they °said one to another, "Go to, let us make brick, and °burn them throughly."

1 earth = people of the earth. Fig. *Metonymy* (of Subject). Ap. 6; "earth" put for inhabitants.
language. Heb. "lip". Fig. *Metonymy* (of cause), Ap. 6; lip put for language.
The chapter begins with man's attempt to unify mankind, and ends with God's new provision to unify all in blessing with Abraham's seed.
2 from the east = eastward.
Shinar = Babylonia.
3 said. Sin with their tongues punished in the same manner (*v.* 7).
burn, &c. Heb. brick bricks, and burn a burning. Fig. *Polyptōton*. Ap. 6, emphasising their determination. Burning in fire, not waiting for sun. See note on "brick-kiln", 2 Sam. 12. 31.

And they had brick for stone, and °slime had they for morter.
4 And they said, "Go to, let us build us a city and a tower, whose top °*may reach* unto heaven; and let us make us °a name, lest we be scattered abroad upon the face of the whole earth."

F (p. 16) 5 And the LORD °came down to see the city and the tower, which the children of men builded.

E a 6 And the LORD said, "Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
7 °Go to, let Us go down, and there confound their language, that they may not understand one another's speech."

b 1946 8 So the LORD °scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
9 Therefore is the name of it called °Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD °scatter them abroad upon the face of all the earth.

I (p. 1) 2346 10 These *are* THE GENERATIONS OF SHEM: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:
11 And °Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.
2311 12 And Arphaxad lived five and thirty years, and begat °Salah:
13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.
2281 14 And Salah lived thirty years, and begat Eber:
15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.
2247 16 And °Eber lived four and thirty years, and begat °Peleg:
17 And Eber lived after he begat °Peleg four hundred and thirty years, and begat sons and daughters.
2217 18 And Peleg lived thirty years, and begat Reu:
19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
2185 20 And Reu lived two and thirty years, and begat °Serug:
21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.
2155 22 And Serug lived thirty years, and begat Nahor:
23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.
24 And Nahor lived nine and twenty years,
2126 and begat °Terah:
25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

slime = bitumen. So tenacious to-day that detachment almost impossible. Cp. the slime of Babel with the jewels of Zion (Rev. 21. 19).

4 may reach. No *Ellipsis* here. Heb. "and its top with the heavens", i. e. with the Zodiac depicted on it, as in ancient temples of Denderah and Esneh in Egypt.

a name. Manifesting independence of God. Nimrod being the rebel leader. See 10. 8-10, and cp. 12. 2.

5 came down. Fig. *Anthropopatheia* (Ap. 6).

7 Go to, let Us go down. This is always in judgment (cp. 18. 21. Ex. 3. 8). Here in contrast with *v.* 4, to man's "Go to, let us go up". Fig. *Anthropopatheia*, Ap. 6. See *v.* 5.

8 scattered. Sept. same word as in Acts 8. 1 (Isa. 8. 9). This was to preserve the revelation contained in the Zodiac and the constellations.

9 Babel. Heb. = confusion. Cp. Job 5. 12, another application of the Hebrew word.

scatter. Sept. same word as in Acts 8. 1. Result of which was the conversion of the Ethiopian (Acts 8. 26), of HAM. Saul (Acts 9), of SHEM. Cornelius (Acts 10), of JAPHETH.

Tongues confounded in *judgment* (Gen. 11. 9). Given in *grace* (Acts 2. 4). United in *glory* (Rev. 7. 9).

11. 10-26 (I, p. 1). THE GENERATIONS OF SHEM.

11 Shem. A return to the main purpose of the Book. See note on 5. 32.

12 Salah. Luke 3. 36 says Cainan, but this was probably a gloss from Sept., and crept into the text. No second Cainan in Heb. text here or elsewhere. Cp. 1 Chron. 1. 18.

16 Eber. See above, 10. 24.

Peleg born (10. 25) 14 years before *v.* 9.

17 Peleg. See above, 10. 25 (Luke 3. 35, Phalec).

20 Serug born (Luke 3. 35, Saruch).

24 Terah. Name prob. = traveller.

11. 27—25. 11 (D, p. 1). THE GENERATIONS OF TERAH.

Introduction (11. 27-30). See Ap. 29. (*Repeated Alternation.*)

A¹	11. 31—22. 19.	Abram's history: From his Call, to his Trial. (Isaac's birth.)
B¹	22. 20-24.	The Posterity of Nahor.
A²	23, 24.	Abram's history. His old age. (Isaac's marriage.)
B²	25. 1-4.	The Posterity of Keturah.
A³	25. 5-11.	Abram's history. Death. (Isaac's inheritance.)

27 Generations of Terah. The centre of the eleven. See page 1 and Ap. 29.

Abram the youngest comes first (born 1996). Cp. Shem (10. 21), Jacob (25. 23; 27. 15), Ephraim (48. 20).

28 before his father. The first death so recorded.

Ur = the *Uru* or "city" of the cuneiform texts. Now = Mugheir on W. bank of Euphrates.

29 Iscah. See Ap. 29.

26 And [24]Terah lived seventy years, and begat Abram, Nahor, and Haran. 2056

D (p. 1) 27 Now these *are* THE °GENERATIONS OF TERAH: Terah begat °Abram, Nahor, and Haran; and Haran begat Lot.
28 And Haran died °before his father Terah in the land of his nativity, in °Ur of the Chaldees.
29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of °Iscah.
30 But Sarai was barren; she *had* no child.

A¹ C (p. 18)

31 And °Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his °daughter in law, his son Abram's wife; and °they went forth with them from °Ur of the Chaldees, to go into the land of Canaan; and they came unto °Haran, and °dwelt there.

32 And the days of Terah were two hundred and five years: and Terah °died in °Haran.

1921

12 Now the °LORD had said unto Abram, "°Get thee out of thy country, and from thy °kindred, and from thy father's house, unto a land that I will °shew thee:

2 °And °I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in °thee shall all families of the earth be blessed."

D

4 So Abram departed, as ¹the LORD had spoken unto him; and Lot went with him: and Abram *was* °seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the °souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan °they came.

1921

6 And Abram passed through the land unto the place of °Sichem, unto the plain of Moreh. (And the °Canaanite °*was* °then in the land.)

7 And ¹the LORD appeared unto Abram, and said, "Unto thy seed will I give this land:" and there builded he an °altar unto ¹the LORD, Who appeared unto him.

8 And he removed from thence unto a mountain on the east of °Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an °altar unto ¹the LORD, and called upon the name of ¹the LORD.

9 And Abram journeyed, going on still toward the °south.

E a

10 And there was a °famine in the land: and Abram went °down into Egypt to sojourn there; for the famine *was* grievous in the land.

11. 31 — 22. 19 (A¹, p. 17). ABRAM'S HISTORY. (Call to Trial). (*Introversions and Alternations.*)

A¹ | C | 11. 31 — 12. 3. Abram's Call. Promise of Seed.
D | 12. 4–9. Sojourn in Canaan.
E | a | 12. 10–20. Sojourn in Egypt. Denial of Sarai.
b | c | 13. 1–13. Separation of Lot.
d | 13. 14–18. Manifestation of the Land.
F | 14. 1–24. War on Sodom. Rescue of Lot by Abram.
G | e¹ | 15. Covenant made.
f¹ | 16. Sarai's Policy.
e² | 17. 1–14. Covenant repeated.
f² | 17. 15–27. Sarah's blessing.
e³ | 18. 1–15. Covenant renewed.
F | 18. 16—19. 38. Destruction of Sodom. Rescue of Lot by angels.
E | a | 20. 1–18. Sojourn in Gerar. Denial of Sarah.
b | d | 21. 1–8. Manifestation of the Seed.
c | 21 9–21. Separation of Ishmael.
D | 21. 22–34. Sojourn in Gerar.
C | 22. 1–19. Abraham's Trial. Blessing of Seed.

31 Terah took. Terah being 200 and Abram 70. Cp. 15. 7. Josh. 24. 3. Neh. 9. 7. Acts 7. 2–4. Heb. 11. 8.
daughter in law = daughter by another wife. See Ap. 29.
they. Others beside those named. Cp. 24. 10, 15; 29. 10.
Ur = a city of great pretensions. Recent excavations show luxury and attainments. Abraham no nomad. See note on 11. 28.
Haran. Not the *Haran* of *v.* 26 above; but Charran (Acts 7. 2, 4), the frontier town of Bab. Empire, devoted to the worship of the Moon-god.
dwelt. Till he died (*v.* 32).
32 died in Haran (Charran). With this Acts 7. 4 agrees. Not seeing this, the Massorites wrongly marked *v.* 32 with an inverted *Nun* (׆) as being a dislocation of the Text.

12. 1 LORD = Jehovah, "The God of Glory" of Acts 7. 2. Fig. *Enallage* = *The Glorious God*, in contrast with idols (Josh. 24. 2).
Get thee out = Go for thyself, i. e. whatever others may do. Death had broken the link of nature's tie, which hindered Abram's obedience. **kindred.** Leaving Nahor and his family (except Lot), 24. 4, 10–15; 25. 20; 28. 7–10. **shew.** See Heb. 11. 8. **2 And.** Note the Fig. *Polysyndeton* (Ap. 6). **I will.** Note this sevenfold promise with the sevenfold blessing in Ex. 6. 4–8 (Ap. 10). **3 thee.** To Abraham personally. See note on 50. 24. **4 seventy and five.** The Law was 430 years "after" this (Ex. 12. 40. Gal. 3. 17). Abram 100 when Isaac born, and 105 when Isaac recognised as his "seed" (Gen. 21. 12). This 25 + 5 explains the 400 years of Gen. 15. 13 and Acts 7. 6. See note on 15. 13. **5 souls.** Heb. pl. of *nephesh* = souls. See Ap. 13. **they came.** This time: not when they had started from Chaldea (11. 31). **6 Sichem.** The place of Abram's first altar and Christ's first mission (John 4). Also of Jacob's altar (33. 18). **Canaanite . . . then in the land.** It is evident that from Terah's and Abraham's call, Satan knew the line by which "the seed of the woman" (3. 15) was coming into the world. In ch. 6 he aimed at the whole human race. Now he aims at Abraham and his land. Here is the second explanation of the words "after that" in 6. 4. He pre-occupies the territory ready to dispute the advance. The Canaanite "was then" = "being already" there (cp. 13. 7). The progeny of the later attempt to corrupt the race had to be destroyed by the sword of Israel, as those "in the days of Noah" had been by the Flood. See Ap. 23 and 25. **was** = being. **then** = already. **7 altar.** See note on Sichem, *v.* 6. **8 Beth-el.** An ancient Canaanite sacred pillar, doubtless here from previous times, called Luz (28. 19; 35. 6; 48. 3. Josh. 16. 2; 18. 13. Judg. 1. 23). Cp. Judg. 1. 26. When Moses wrote he used the later name. **altar.** Between Beth-el and Ai would probably be Gerizim and Ebal, which were already or thus became sacred places. Cp. Deut. 27. 2, 12 and Josh. 8. 9, 30. **9 south.** Heb. the *Negeb* or hill country S. of Judah (cp. 13. 1, 3). The Egyptian texts mention the Negeb. Towns taken by Shishak are mentioned as being there, e. g. Jerahmeel, Gerar, Kadesh, and Gaza. **10 famine.** Satan's attempt (thus early) to destroy Abraham's seed, through Sarah. See Ap. 23. Thirteen (Ap. 10) famines recorded, 12. 10; 26. 1; 41. 54. Ruth 1. 1. 2 Sam. 21. 1. 1 Kings 18. 2. 2 Kings 4. 38; 7. 4; 25. 3. Neh. 5. 3. Jer. 14. 1. Luke 15. 14. Acts 11. 28. **down.** Always "down" to Egypt! Cp. Isa. 30. 2; 31. 1.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, "Behold now, I know that thou *art* a fair woman to look upon:
12 Therefore it shall come to pass, when the Egyptians shall °see thee, that they shall say, 'This *is* his wife:' and they will °kill me, but they will save thee alive.
13 Say, I pray thee, thou *art* my °sister: that it may be well with me for thy sake; and °my soul shall live because of thee."
14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.
15 The princes also of °Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.
16 And he entreated Abram well for her sake: °and he had °sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.
17 And the °LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.
18 And Pharaoh called Abram, and said, °"What *is* this *that* thou hast done unto me? °why didst thou not tell me that she *was* thy wife?
19 [18]Why saidst thou, 'She *is* my [13]sister?' so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way."
20 °And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

E b c (p. 18)

13 And Abram went °up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the °south.
2 And Abram *was* very rich in cattle, in °silver, and in gold.
3 And he went on his journeys from the [1]south even to Beth-el, unto the place where his °tent had been °at the beginning, °between Beth-el and Hai;
4 Unto the place of the °altar, which he had made there °at the first: and there Abram called on the name of [10]the LORD.
5 And Lot also, which went with Abram, had flocks, and herds, and °tents.
6 And the land was not able to bear °them, that they might dwell together: for their substance was great, so that they could not dwell together.
7 And there was a °strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: (and the °Canaanite and the °Perizzite °dwelled °then °in the land).
8 And Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* °brethren.
9 °*Is* not the whole land before thee? separate thyself, I pray thee, from me: if °*thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left."
10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* °well watered every where, before °the LORD destroyed °Sodom and °Gomorrah, *even* as the garden of °the LORD, like the land of Egypt, as thou comest unto Zoar.
11 Then Lot °chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.
12 Abram dwelled in the land of Canaan, and Lot dwelled in the °cities of the plain, and pitched *his* tent °toward Sodom.

12 see thee. In Egypt the women went unveiled.
kill me. Satan's next assault, working on Abraham's fear. If God had not interfered (*v.* 17), where would His promise have been? (3. 15; 12. 7; 13. 15, &c.). See Ap. 23 and 25.
13 sister. See note on 20. 12 and Ap. 29.
my soul = I, myself. Heb. *nephesh*. See Ap. 13. Fig. *Synecdoche* (of Part), Ap. 6.
15 Pharaoh = the official title of all kings of Egypt, like Kaiser, Czar, &c.
16 and. Note the Fig. *Polysyndeton*. See Ap. 6, emph. each class of property. All these pictured on the Monuments in Egypt.
sheep, &c. No *horses* in Egypt till 18th Dynasty.
17 LORD. Divine intervention necessary. Ap. 23, 25.
18 What? Why? Fig. *Erotesis*. Ap. 6.
20 And. Note the Fig. *Polysyndeton*. See Ap. 6.

13. 1 up = Palestine an ascent from Egypt.
south = Heb. *the Negeb*, S. of Judea, N. from Egypt. Cp. 11. 9.
2 silver, and in gold: scarce in Palestine, but plentiful in Egypt.
3 tent: shows him a stranger.
at the beginning: very significant. No altar for Abram in Egypt.
between Beth-el and Hai. Prob Ebal or Gerizim. See note on 12. 8.
4 altar: shows him to be a worshipper.
at the first. No worship in Egypt. See note *v.* 3.
5 tents. Fig. *Metonymy* (of Subject): "tents" put for the dwellers therein.
6 them. Those two. For signification of the No. 2, see Ap. 10.
7 strife. The first step in Lot's downward course. Note Lot's six downward steps: *v* 7, "strife"; *v.* 10, "beheld"; *v.* 11, "chose"; *v.* 12, "pitched toward"; ch. 14. 12, "dwelt in": 19. 1, "sat in its gate", as a ruler and citizen. See Ap. 10.
Canaanite and Perizzite. See on 12. 6. These were the *Nephilim*. See Ap. 23, 25.
dwelled. Heb. were dwelling.
then = already. See note on 12. 6.
in the land. Occupying it in advance, and spreading later to "the giant cities of Bashan".
8 brethren. Put by *Synecdoche* (of Species), for relatives. Ap. 6.
9 Is not the whole land, &c. Fig. *Erotesis*. Ap. 6.
thou wilt take. Fig. *Complex Ellipsis*. See Ap. 6.
10 well watered. Great contrast with Palestine after the famine; and likeness to the fertility of Egypt. the LORD. Heb. Jehovah. Ap. 4.
Sodom = flaming, burning.
Gomorrah = people of fear: already mixed up in the sins of the *Nephilim*. 2 Pet. 2. 4. Jude 6.
11 chose. Lot lifted up his own eyes (*v.* 10), and made his own choice. Cp. Abram, *v* 14.
12 cities = one of the cities. Fig. *Synecdoche* (of the Whole). See Ap. 6. Or "among the cities". Cp. *v.* 18.
toward Sodom. See note on *v.* 7.

13 (But the men of Sodom *were* °wicked and sinners before [10]the LORD exceedingly.)

E b d (p. 18)

14 And [10]the LORD said unto Abram, after that Lot was separated from him, °"Lift up now thine eyes, and °look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, °to thee will I give it, and to thy seed °for ever.

16 And I will make thy seed as the °dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto °thee."

18 Then Abram removed *his* tent, and came and dwelt in the °plain of Mamre, which *is* in °Hebron, and built there an altar unto [10]the LORD.

F

14 And it °came to pass °in the days of °Amraphel king of Shinar, °Arioch king of Ellasar, °Chedorlaomer king of Elam, and °Tidal king of °nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is °Zoar.

3 All these were joined together in the °vale of °Siddim, which is the salt sea.

4 °Twelve years they °served Chedorlaomer, and in the °thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the °Rephaims in Ashteroth Karnaim, and the °Zuzims in Ham, and the °Emims in Shaveh Kiriathaim,

6 And the °Horites in their mount Seir, unto El-paran, which *is* by the wilderness.

7 And they returned, and came to °En-mishpat, which *is* Kadesh, and smote °all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* °Zoar;) and they joined battle with them in the [3]vale of [3]Siddim;

9 With [1]Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; °four kings with five.

10 And the vale of [3]Siddim *was full of* °slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, °who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the °Hebrew; for °he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and °these *were* confederate with Abram.

13 A parenthetical statement to show the nature of Lot's choice. Fig. *Parenthesis*. Ap. 6.

wicked and sinners = very wicked sinners. Fig. *Hendiadys*. See Ap. 6, and Ap. 44, viii and xiii.

14 Lift up. God chose for Abraham; strictly topographical. See note *v.* 11.

look. Note Abraham's four "looks": 13. 14 (earth); 15. 5 (heaven); 18. 2 (Jehovah); 22. 13 (a substitute).

15 to thee. Repeated to Isaac (26. 3), and to Jacob (28. 13; 35. 12). See note on 50. 24.

for ever. Hence Israel is "the everlasting nation", Isa. 44. 7. "To thee" ensures resurrection. Cp. Ex. 3. 6 and Matt. 22. 23-33.

16 dust. Fig. *Parœmia*. Ap. 6. In ch. 15. 5, as the "stars", marking the two parties in Israel: the earthly and heavenly (Heb. 11. 9-16); *partakers of* "the heavenly calling" (Heb. 3. 1).

17 thee. See note on 50. 24.

18 plain = among the oaks belonging to Mamre, brother of Eshcol and Aner (14. 13).

Hebron, a later name used here. See notes on 23. 2 and Num. 13. 22.

14. 1 came to pass in the days of. Heb. *v'yahi bēmeyi*: occurs 6 times (see Ap. 10); always marks a time of trouble ending in blessing. Cp. Ruth 1. 1. Isa. 7. 1. Jer. 1. 3. Est. 1. 1. 2 Sam. 21. 1 (cp. *v.* 14).

in the days. Dated in the reign of a king of Babylon: the united forces led by a king of **Elam.** The Assyrian tablets show that Elam had conquered and overrun Babylonia. Amraphel reigned in N. (Shinar); Eri-Aku (Arioch), an Elamite prince, in the S. at Larsa (Ellasar). All the names here are found on one tablet.

Amraphel = *Khammurabi* of the Tablets. Ammurapi is Amraphel transliterated.

Arioch = *Eri-aku* of the Tablets, in which it is found that his mother was sister to Chedorlaomer.

Chedorlaomer = the *Kudur-Lahgumal* of the Tablets.

Tidal = the *Tudghula* of the Tablets.

nations. The Tablet says "he assembled the *Ummanmanda*", or the barbarian tribes of the Kurdish mountains, and that he "did evil" to the land of Bel. The Assyrian tablets are therefore shown to be correct by their agreement with Genesis.

2 Zoar. Cp. *v.* 8 and 19. 22.

3 vale. Afterward, the Salt (or Dead Sea), when Moses wrote.

Siddim = the Siddim.

4 Twelve. The No. of Government. See Ap. 10.

served = had served. *v.* 4 goes back to the events leading up to the present war with Sodom.

thirteenth. The first occ. Hence the No. of Rebellion. See Ap. 10.

5 Rephaim = a branch of the *Nephīlīm*. See Ap. 25. Superhuman beings, so called after one Rapha: as the *Anakim* after Anak. See 15. 20. Deut. 2. 11, 20, 21; 3. 11, 13. Josh. 12. 4; 13. 12; 15. 8; 17. 15; 18. 16. See notes on 6. 4; 12. 6; 13. 7; 14. 5; 15. 20, 21.

Zuzims in Ham, same as Zam-zummim in Cuneiform writing. Cp. Deut. 2. 20.

Emim. Cp. Deut. 2. 10.

6 Horites. Deut. 2. 12.

7 En-mishpat = the spring of judgment. Not yet Kadesh = the Sanctuary.

all the country. Heb. "the whole field", put by *Synecdoche* (of the Part), Ap. 6, for country.

8 takes up the present war with Sodom.

Zoar. Cp. *v.* 2 and 19. 22.

9 four kings with five. See the No. 9, the number of Judgment. See Ap. 10.

10 slimepits = pits of bitumen, still a feature of the shores of the Dead Sea.

12 who dwelt: emph. to call attention to ch. 13. 12. See note. Heb. *HE* (Lot), *being a dweller in Sodom.*

13 Hebrew. So called from *'Eber* (11. 14. Cp. 10. 21; 39. 14; 41. 12. Num. 24. 24), from *'ābar*, "to pass on" = "he who passed over from beyond" (Gr. *hyper*), i. e. beyond the Euphrates (Josh. 24. 2). **he:** emph. in contrast with Lot. **these:** emph. = *these also* having a covenant with Abram. See 13. 17.

14 And when Abram heard that his brother was taken captive, he armed his °trained *servants*, born in his own house, °three hundred and eighteen, and pursued *them* unto °Dan.
15 And he divided himself against them, °he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.
16 And he brought back all the goods, °and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the °king's dale.
(18 And °Melchizedek king of °Salem brought forth bread and °wine: and he *was* the °priest of the °MOST HIGH GOD.
19 And he blessed him, and said, "Blessed *be* Abram of the [18]MOST HIGH GOD, possessor of heaven and earth:
20 And blessed be the [18]MOST HIGH GOD, Which hath delivered thine enemies into thy hand." And °he gave °him tithes of all.)
21 And the king of Sodom said unto Abram, "Give me the °persons, and take the goods to thyself."
22 And Abram said to the king of Sodom, "I have °lift up mine hand unto the LORD, the [18]MOST HIGH GOD, the possessor of heaven and earth,
23 That °I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, 'I have made Abram rich:'
24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion."

G e[1] g[1] (p. 22)
15 After these things °the word of the LORD came unto Abram in °a vision, saying, "Fear not, Abram: °I *am* thy shield, *and* thy exceeding great reward."

h[1]
2 And Abram said, °"Lord GOD, what wilt Thou give me, seeing I °go childless, and the steward of my house *is* this Eliezer of Damascus?"
3 And Abram said, °"Behold, to me Thou hast given no seed: and, °lo, one born in my house is mine °heir."

g[2]
4 And, [3]behold, the word of [1]the LORD *came* unto him, saying, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."
5 And He brought him forth abroad, and said, °"Look °now toward heaven, and tell the °stars, if thou be able to °number them:" and He said unto him, "So shall thy seed be."

h[2]
6 And he °believed in [1]the LORD; and He °counted it to him for °righteousness.

14 trained = initiated or instructed, prob. in the worship of Jehovah. Cp. 12. 5; 15. 2; 18. 19; 24. 12-29; and Prov. 22. 6 (same word).
318 = a multiple of 6, the No. of "man". See Ap. 10.
Dan. Not the Dan of Judges 18. 29, but a city in N. of Palestine long before the Danites changed the name of Laish.
15 he and his servants. Note the emphasis on "he".
16 and. Note the Fig. *Polysyndeton*. See Ap. 6.
17 king's dale = the king of Salem mentioned in next verse. The name still retained in 2 Sam. 18. 18.
18 Note the parenthetical clause (18-20), which interrupts in order to interpret.
Melchizedek = *King of righteousness*, or by Fig. *Enallage* (Ap. 6), *righteous king*. In History, Gen. 14. In Prophecy, Ps. 110. In Fulfilment, Heb. 7. This might be Shem in type, Christ in antitype.
Salem. Called, on the bricks of the ruins of an ancient city in S. of Palestine, *Uru-Salim* = *the city of Salim*. The Tablets show that Palestine was at this time in possession of Egypt, and the Tablets are letters to the Pharaohs Amenophis III and IV. One is from *Ebed-Tob*, the successor of Melchizedek. Three times he says "not my father, not my mother installed me in this place but the Mighty King" (cp. Heb. 7. 1-4), i. e. he did not inherit by succession, but by the gift and "the arm of the Mighty King" (the deity).
wine. Same as 9. 20-24. See Ap. 27. i.
priest. Yet no sacrifices. Hence a type of Him to Whom all shall bow (Ps. 110. 4), and pay their tithes and bring their gifts (Ps. 72). See note on 9. 27.
MOST HIGH GOD. Heb. *El Elyon*, so *vv.* 19, 20, 22. See Ap. 4. First occ. of this title. Cp. 1st occ. in N.T. (Luke 1. 76) "Highest", in relation to the *earth*. See also Deut. 32. 8 (cp. Acts 17. 26). Ps. 8; 9. 18, 27; and note on Num. 24. 16.
20 he. Fig. *Ellipsis* = Abram (see Ap. 6).
him = Melchizedek.
21 persons = Heb. *nephesh*, *souls*. Ap. 13. Fig. *Synecdoche* (of the Part). See Ap. 6.
22 lift up mine hand = *I swear*. Cp. Ex. 6. 8. Ps. 106. 26. Isa. 3. 7 margin. Fig. *Metonymy* (of Adjunct). See Ap. 6.
23 I will not take. The blessing of Melchizedek, and the bread and wine, prepared him for this great renunciation.

15. 1-21 (G e[1], p. 18). THE COVENANT MADE.
The Seed and The Land.
[For Structure see next page.]

1 the word of the LORD. First occ. of this expression is with the prep. *'el*, unto, implying action of a person; or, at least, articulate speech.
a vision = the vision. Occurs only 4 times (here, Num. 24. 4, 16; Ezra 13. 7).
I am thy shield. Manifested in 14. 13-16 and 17-24. Cp. John 8. 56. The Incarnate Christ is Faith's shield (Eph. 6. 16).
2 Lord GOD. Heb. *Adonai Jehovah*. See Ap. 4. First occ., relating to blessing in the earth.
go = am going on.
3 Behold . . . lo. Fig. *Asterismos* (Ap. 6).
heir. Heb. *inherits me*. Fig. *Metonymy* (of Subject). See Ap. 6. This was strictly in accordance with § 191 of the Code of Khammurabi. See Ap. 15.
5 Look. See note on 13. 14.
now = steadfastly. **stars.** See on 13. 16 = the heavenly calling in Israel (Heb. 3. 1; 11. 9-16). Fig. *Paræmia*. Ap. 6. **number them.** Hence Joab's objection in 2 Sam. 24. 3. **6 believed:** i. e. believed Jehovah = believed what he "heard" (Rom. 10. 17). **counted** = reckoned or imputed. **righteousness.** No art. = as righteousness. This was positive imputed righteousness (because he believed concerning Christ). It was more than forensic righteousness, which was negative or non-imputation of sin (Ps. 32. 1, 2). This was the consequence of the Gospel preached to Abram. (Cp. Gal. 3. 8, and read Rom. 4 and Gal. 3).

g3 (p. 22) 7 And He said unto him, "I *am* [1]the LORD That brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

h3 8 And he said, °"Lord GOD, whereby shall I know that I shall inherit it?"

g4 9 And He said unto him, °"Take Me an °heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon."

10 And he took unto him all °these, and °divided them in the °midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

h4 12 And when the sun was going down, a deep sleep fell upon °Abram; and, °lo, an horror of great darkness fell upon him.

13 And He said unto Abram, °"Know of a surety that °thy seed shall be a stranger in a land *that is* not theirs, (°and shall serve them; and they shall afflict them) four hundred years;

14 And also that nation, whom they shall serve, will I °judge: and afterward shall they come out with great substance.

15 And thou shalt °go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the °fourth generation they shall come hither again: for the °iniquity of the Amorites *is* °not yet full."

g5 17 And it came to pass, that, when the sun went down, and it was dark, °behold a smoking °furnace, and a burning °lamp that passed between those pieces.

18 In the same day °the LORD made a covenant with Abram, saying, "Unto thy seed °have I given °this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the °Hittites, and the Perizzites, and the °Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

G f1 (p. 18) **16** Now Sarai Abram's wife bare him no children: and she had an °handmaid, an Egyptian, whose name *was* °Hagar.

2 And Sarai said unto Abram, "Behold now, [7]the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her." And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt 1911 °ten years in the land of Canaan, and gave her to her husband Abram to be his °wife.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, "My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: [7]the LORD judge between me and °thee."

6 But Abram said unto Sarai, "Behold, thy maid *is* in thy hand; do to her as it pleaseth

15. 1-21 (G e1, p. 18). THE COVENANT MADE.
The Seed and The Land.
(*Repeated Alternation.*)

e1 | g1 | 1. The Covenant Maker. (The Word of Jehovah.) — The Seed
h1 | 2, 3. Enquiry. "What wilt Thou give?" — The Seed
g2 | 4, 5. The Covenant. Announced. (The Seed.) — The Seed
h2 | 6. Belief. — The Seed
g3 | 7. The Covenant Maker. (Jehovah.) — The Land
h3 | 8. Enquiry. "Whereby shall I know?" — The Land
g4 | 9-11. The Covenant. Prepared. — The Land
h4 | 12-16. Answer. "Know of a surety." — The Land
g5 | 17-21. The Covenant. Solemnized. — The Land

8 Lord GOD. Heb. *Adonai Jehovah.* See *v.* 2 and Ap. 4.

9 Take me = take for me: i. e. an offering for me.
heifer. See Ap. 15.

10 these. Five, the No. of Grace, because Covenant was unconditional. See Ap. 10.
divided. So Covenants were made (Jer. 34. 18-20).
midst, i. e. in half.

12 Abram. Put to sleep so that he should have no part in it, and that the Covenant should be unconditional, in which "God was the one" and only contracting party (Gal. 3. 20). Cp. *v.* 17. Contrast "both", ch. 21. 27.
lo. Fig *Asterismos.* See Ap. 6.

13 Know of a surety. Heb. *knowing thou shalt know.* Fig. *Polyptōton.* See Ap. 6, and note on 26. 28.
thy seed, i. e. Isaac. See note on 21. 12. The 400 years date from Isaac's birth (Acts 7. 6). The 430 from the "promise" or Covenant here made (cp. Gal. 3. 17), and include the whole "sojourning" (Ex. 12. 40).
and shall serve, &c. Fig. *Epitrechon.* See Ap. 6. This is shown by the Structure (*Introversion*).

a | Thy seed shall be a stranger, &c.
b | and shall serve them
b | and they shall afflict them
a | four hundred years.

In a and *a* we have the whole sojourning and duration. In b and *b* the servitude in Egypt (215 years).

14 judge. Put by *Metonymy* (of Cause), Ap. 6, for punish.

15 go to thy fathers = die and be buried. Abram's fathers were idolaters. Josh. 24. 2. Fig. *Euphemism* (Ap. 6).

16 fourth = Levi, Kohath, Amram, Moses; (or Levi), Jochebed (born in Egypt).
iniquity. Heb. *'avōn.* See Ap. 44. iii.
not yet. Another mark of the corruption of the Canaanite nations through the Nephilim and Rephaim.

17 behold. Fig. *Asterismos.* See Ap. 6.
furnace. Symbolic of the affliction of Israel (Deut. 4. 20. 1 Kings 8. 51. Isa. 31. 9. Ezek. 22. 18-22. Jer. 11. 4).
lamp. Symbolic of Israel's deliverance (1 Kings 11. 36; 15. 4. Isa. 62. 1. 2 Sam. 21. 17).

18 the LORD. Not Abram (Gal. 3. 17). See note on *v.* 12.
have. Before this it was "I will". From now it is "I have".
this land. Never yet possessed with these boundaries.

20 Hittites. First occ. See Ex. 32. 2. Josh. 3. 10, &c.
Rephaim. Another link in the chain from 6. 4. Cp. 12. 6; 13. 7; 14. 5; and see Ap. 23, 25.

19, 20, 21 Ten nations. See Ap. 10.

16. 1 handmaid. Not necessarily a slave. Cp 1 Sam. 25. 41.
Hagar = Heb. *Flight.* See *v.* 3.

3 ten. These 10 years to be taken into account in any calculations.
wife. This was strictly in accordance with the enactment of Khammurabi (§ 146) which Abram had brought from Ur. See Ap. 15.

5 thee. Should be "her". See Ap. 31.

thee." And when Sarai °dealt hardly with her, she fled from her face.

7 And the °angel of °the LORD found her by a fountain of water in the wilderness, by the fountain in the way to °Shur.

8 And He said, "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?" And she said, "I flee from the °face of my mistress Sarai."

9 And the angel of [7]the LORD said unto her, "Return to thy mistress, and submit thyself under her hands."

10 And the angel of [7]the LORD said unto her, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude."

11 And the angel of [7]the LORD said unto her, "Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* °against every man, and every man's hand against him; and he shall dwell in the °presence of all his °brethren."

13 And she called the name of [7]the LORD that spake unto her, Thou °GOD seest me: for she °said, "Have I also here °looked after Him That seeth me?"

14 Wherefore the well was called °Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

15 And °Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six years
1910 old, when Hagar bare Ishmael to Abram.

e² i k¹ (p. 23) 1897

17 And when Abram was ninety years old and nine, °the LORD appeared to Abram, and said unto him, "I *am* the °Almighty GOD; °walk before Me, and be thou perfect.

2 And I will make My covenant between Me and thee, and will multiply thee °exceedingly."

l 3 And Abram °fell on his face:

k² and °God talked with him, saying,

4 "As for Me, behold, My covenant *is* with thee, and thou shalt be a father of °many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be °Abraham; for a father of [4]many nations have I made thee.

6 And I will make thee °exceeding fruitful, and I will make °nations of thee, and kings shall come out of thee.

7 And I will establish My °covenant between Me and thee and °thy seed after thee in their generations for an °everlasting °covenant, to be a [3]God unto thee, and to °thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the °land wherein thou art a stranger, all the land of Canaan, for an [7]everlasting possession; and I will be their [3]God."

j 9 And God said unto Abraham, "Thou shalt keep My covenant therefore, thou, and °thy seed after thee in their generations.

10 This *is* My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised.

6 dealt hardly. Heb. afflicted her. The Code of Khammurabi (§ 119) forbade her being sold. Sarah could only lay tasks on her. See Ap. 15.

7 angel of the LORD. First occ. = messenger = 2nd Person, as being *sent*. *Elohim* = as being commissioned *by oath*. **the LORD.** Heb. Jehovah. Ap. 4.

Shur = wall. The nearest way to her native land. Shur was the name of the great fortified wall shutting Egypt off from Palestine, with its *Migdol* or Fort.

8 face = presence. Fig. *Pleonasm*. See Ap. 6.

12 against. True to-day and for over 3,000 years. Cp. 21. 20. Isa. 21. 13. Jer. 3. 2. Ezra 8. 31. Ps. 10. 8, 9.

presence = face, i. e. on the face of the same country.

brethren. Esp. with the Midianites (37. 28), Midian being his half-brother, by Keturah (cp. Judg. 8. 22, 24). Cp. the fulfilment in 25. 18.

13 GOD. Heb. *'ēl*. See Ap. 4.

said. Translate: "Do I see, here, even after the Vision?" i. e. "Do I live, after seeing God?"

looked = Fig. *Metonymy* (of Adjunct), implying living as well as looking. Cp. 32. 30. Judg. 13. 22.

14 Beer-lahai-roi = *the well of living after seeing.*

15 Hagar bare. Through infirmity of Sarah's faith. So the Law (parenthetically) "because of transgression" (Gal. 3. 19). Levitical Law given, as Ishmael was, until Christ the antitype of Isaac should be born (Gal. 4. 1–5, 19, 31).

17. 1–27 (17. 1–14 and 17. 15–27) (e² and f², p. 18).
THE COVENANT REPEATED AND SARAH'S BLESSING (*Alternation and Introversion*).

e²	i	k¹	1, 2. Promise of seed to Abram.
		l	3–. Prostration of Abram, and reverence.
		k²	–3–8. God's talk with Abram. His seed.
		j	9–14. Circumcision. Command.
f²	*i*	k³	15, 16. Promise of seed to Sarah.
		l	17. Prostration of Abraham, and joy.
		k⁴	18–22. God's talk with Abraham. Sarah's seed.
		j	23–27. Circumcision. Obedience.

1 the LORD. Heb. Jehovah. Ap. 4.

Almighty GOD = *El Shaddai*. First occ. See Ap. 4. This title assures Abram that He Who had called him was almighty to supply all his need. Cp. first occ. in N.T. (2 Cor. 6. 18), which assures us of the same supply.

walk = *continue to walk*.

2 exceedingly. Fig. *Epizeuxis* (*greatly greatly*). Ap. 6.

3 fell. Cp. Mary (John 11. 32) and contrast Martha (John 11. 21).

God = *Elohim*, Creator. Used in this ch. (*vv.* 3, 9, 15, 18, 22, 23) because He *creates* new names (*vv.* 5, 15), a new Sign of Covenant (*vv.* 9–14), and a new thing, from one as good as dead (Heb. 11. 12).

4 many. Emph. Fig. *Antimereia* (of Noun), for emphasis. Ap. 6.

5 Abraham. The fifth letter of Heb. alphabet (ה = H), put in middle of his name = No. 5, *Grace*. See Ap. 10. Abram = exalted father; Abraham = father of a multitude.

6 exceeding. Fig. *Epizeuxis* (*greatly greatly*). Ap. 6.

nations. Abraham was the progenitor not only of Israel, but of Ishmaelites, Midianites, Arabians, &c.

7 covenant: unconditional.

thy seed. Here, the coll. noun *zer'a* is shown to be plural by the words "after thee" (cp. *vv.* 8, 9), and by the pl. pron. "their generations" (*vv.* 7, 9). This is not the verse referred to in Gal. 3. 16, but Gen. 21. 12. See note on 21. 12, where "seed" must be in the sing. because of the verb.

everlasting. Hence Israel so called. Isa. 44. 7 margin.

8 land . . . stranger. Heb. *land of thy sojournings*.

9 thy seed. Still practised by Ishmaelites and others. Non-circumcision was the "reproach" of Egypt (Josh. 5. 9).

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and you.
12 And he that is °eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.
13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and My covenant shall be in your °flesh for an everlasting covenant.
14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that °soul shall be cut off from his people; he hath broken My covenant."

k³ (p. 23) 15 And ³God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but °Sarah *shall* her name *be*.
16 And I will bless ℎ֫ er, and give thee a son also of ℎ֫ er: yea, I will bless her, and she shall be *a mother* of nations; °kings of people shall be of her."

l 17 Then Abraham ³fell upon his face, and °laughed, and said in his heart, °"Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"

k⁴ 18 And Abraham said unto ³God, "O that Ishmael °might live before Thee!"
19 And ³God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with ℎ֫ im for an everlasting covenant, °*and* with his seed after him.
20 And as for Ishmael, °I have heard thee: Behold, I have blessed ℎ֫ im, and will make ℎ֫ im fruitful, and will multiply ℎ֫ im °exceedingly; twelve princes shall he beget, and I will make him a great nation.
21 But My covenant will I establish with °Isaac, which Sarah shall bear unto thee at this °set time in the next year."
22 And ℎ֫ e left off talking with him, and ³God went up from Abraham.

j 23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the °men of Abraham's house; and °circumcised the flesh of their foreskin in the selfsame day, as ³God had said unto him.
24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.
25 And Ishmael his son *was* °thirteen years old, when he was circumcised in the flesh of his foreskin.
26 In the selfsame day was Abraham circumcised, and Ishmael his son.
27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

e³ m (p. 24) **18** And °the LORD appeared unto him in the °plains of Mamre: and ℎ֫ e °sat in the tent door in the heat of the day;
2 And he lift up his eyes and °looked, and, °lo, °three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,
3 And said, "My° LORD*, if now I have found favour in Thy sight, pass not away, I pray Thee, from Thy servant: n (p. 24)
4 Let a little water, I pray you, be fetched, and °wash your feet, and rest yourselves under the tree:
5 And I will fetch a morsel of °bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant." And they said, "So do, as thou hast said."
6 And Abraham hastened into the tent unto

12 eight = the number of Resurrection (Ap. 10); associated here with circumcision, the sign of *death*.
13 flesh. Fig. *Synecdoche*, for the whole person. Ap. 6.
14 soul. Heb. *nephesh*. Ap. 13. Fig. *Synecdoche*, for person. Ap. 6.
15 Sarah. The addition of the 5th letter (ה = H) of Heb. alphabet (the No. of *Grace*, Ap. 10) as in Abraham's case (*v.* 5) and Joshua's (Num. 13. 16). The letter ה (H) is common to both the names of Jehovah and Elohim. Sarai = *princely*; Sarah = *princess*.
16 kings. Sam., Onk., Jon., Sept., and Syr. read "and kings".
17 laughed: for joy. Heb. *was joyful*. Cp. John 8. 56, "rejoiced to see my day . . . and was glad." The laughter of faith, Rom. 4. 19. Sarah did not fall down as Abraham did, *v.* 3.
Shall, &c. Fig. *Erotēsis*. Ap. 6. (Cp. Heb. 11. 12).
18 might live, as though he thought Ishmael was to die: showing his faith in Isaac's birth. This is proved from *v.* 20.
19 and. Sam., Onk., Jon., Sept., Syr. read this "and" in the text.
20 I have heard. Showing the subject of Abraham's prayer.
exceedingly. Fig. *Epizeuxis* (*greatly greatly*). Ap. 6.
21 Isaac. Heb. *laughter*.
set time. See note on 1. 14.
23 men. Heb. pl. of *'ish*, or *'enosh*. See Ap. 14.
circumcised. Hence Ishmaelites and kindred nations still practise the rite.
25 thirteen. Symbolic; and in contrast with Isaac on *eighth* day. See Ap. 10. Ishmaelites and Arabians still circumcise in the 13th year.

18. 1-16 (G e³, p. 18). THE COVENANT RENEWED (*Introversion*).

e³ | m | 1, 2. Appearance of Jehovah. (Three men.)
n | 3-8. Their reception by Abraham.
n | 9-15. Their conference with Abraham.
m | 16-. Departure of Jehovah. (Three men.)

1 the LORD. Heb. Jehovah. Ap. 4.
plains = among the oaks of Mamre. Cp. 13. 18; 14. 13; and 18. 8. **sat** = was sitting.
2 looked. See note on 13. 14.
lo. The Fig. *Asterismos*. Ap. 6.
three men. Elohim (Ap. 4) and two angels called men (Heb. *'ish*, pl., Ap. 14) here, and *vv.* 16, 22: but in 19. 1, 15 the two are called "angels". *Three* the No. of Divine perfection (see Ap. 10). When two departed, Elohim (the Divine Presence) remained (*vv.* 16, 22).
3 LORD = Jehovah, not Adonai. See Ap. 32. But plural throughout ch. 19 of the *two*.
4 wash your feet. A common practice to this day; needed from use of sandals and bare feet; cp. 24. 32; 43. 24.
5 bread. Fig. *Synecdoche* (of Species), Ap. 6, put for food in general.

Sarah, and said, "Make ready quickly °three measures of fine meal, knead *it*, and make °cakes upon the hearth."

7 And Abraham °ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the °tree, and they did °eat.

n (p. 24) 9 And they said unto him, °"Where *is* Sarah thy wife?" And he said, °"Behold, in the tent."

10 And He said, "I will °certainly return unto thee according to the time of life; and, °lo, Sarah thy wife shall have a son." And Sarah °heard *it* in the tent door, which *was* behind him.

11 Now Abraham and Sarah *were* °old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah °laughed within herself, saying, °"After I am waxed old shall I have pleasure, °my lord being old also?"

13 And [1]the LORD said unto Abraham, °"Wherefore did Sarah laugh, saying, 'Shall I of a surety bear a child, which am old?'

14 °Is any thing too °hard for [3]the LORD? At the °time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

15 Then Sarah denied, saying, "I laughed not;" for she was afraid. And He said, "Nay; but thou didst laugh."

m 16 And the °men rose up from thence, and °looked toward Sodom:

o q[1] (p. 25) and Abraham went with them to bring them on the way.

r 17 And [3]the LORD said, °"Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham °shall surely become a great and mighty nation, and all the °nations of the earth shall be blessed in him?

19 For I know him, °that he will °command his children and his household after him, and they shall keep the way of [3]the LORD, to do justice and judgment; that [3]the LORD may bring upon Abraham that which He hath spoken of him."

20 And [3]the LORD said, "Because the °cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 °I will go down now, and see whether they have done altogether according to °the cry of it, which is come unto Me; and if not, °I will know."

q[2] 22 And °the men turned their faces from thence, and went toward Sodom: but °Abraham stood yet before [3]the LORD.

r 23 And Abraham drew near, and said, "Wilt Thou °also destroy the righteous with the °wicked?

24 °Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from Thee to do after this manner, to slay the righteous with the [23]wicked: and that the righteous should be as the [23]wicked, that be far from Thee: Shall not the Judge of all the °earth do right?"

26 And [3]the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."

27 And Abraham answered and said, "Be-

6 three measures. Note the No. 3. See *v.* 2 and Ap. 10.
cakes. Evidently unleavened.
7 ran. Such speedy hospitality common in the East.
8 tree. See *v.* 1.
eat. We do not understand this mystery. But we read of "angels' food" (Ps. 78. 25); and that Christ ate after His resurrection (Luke 24. 30, 43. Acts 10. 41).
9 Where, &c. Translate "And as to Sarah thy wife . . . and he [interrupting] said, Lo! [she is] in the tent". See Ap. 31.
10 certainly return. Fig. *Polyptōton* (returning I will return) for emphasis. Ap. 6 and note on 26. 28.
lo! Fig. *Asterismos*. Ap. 6.
heard. Heb. was listening.
11 old. This explains how Rebekah, a granddaughter of Abraham's brother, should be old enough to marry Isaac, Abraham's son.
12 laughed. See note on 17. 17.
After. Fig. *Erotesis*. Ap. 6.
my lord. Heb. *Adon*. See Ap. 4 and cp. 1 Pet. 3. 6.
13 Wherefore? Fig. *Erotesis*. Ap. 6.
14 Is any thing? Fig. *Erotesis*. Ap. 6.
hard = wonderful. A similar question and same Fig. used in Luke 1. 37.
time appointed. See note on 1. 14.
16 men. Heb. pl. of *'ĭsh*, or *'enosh*. See Ap. 14.
looked = looked down upon. Heb. *shaḳaph*. 1st occ.

18. -16—19. 38 (*F*, p. 18). DESTRUCTION OF SODOM. (*Alternation.*)

F | o | 18. -16-33. Abraham and Jehovah.
| p | 19. 1-26. Lot and the Angels.
| *o* | 19. 27-29. Abraham and Jehovah.
| *p* | 19. 30-38. Lot and his daughters.

18. -16-33 (o, above). ABRAHAM AND JEHOVAH. (*Repeated alternation.*)

o | q[1] | -16. Abraham before Jehovah.
| r | 17-21. Announcement of Sodom's destruction.
| q[2] | 22. Jehovah before Abraham (see note).
| *r* | 23-32. Intercession for Sodom's preservation.
| q[3] | 33. Jehovah's departure. Abraham's return.

17 Shall I hide? Fig. *Erotesis*. Ap. 6. Cp. Amos 3. 7.
18 shall surely become. Heb. "being shall be". Fig. *Polyptōton* (Ap. 6). See note on 26. 28.
nations. Another proof that the mystery (Eph. 3) means more than Gentile blessing. Cp. 22. 18.
19 that = how that.
command. Cp. Ps. 78. 1-8.
20 cry. Fig. *Prosopopœia*. Ap. 6.
21 I will go down = let us now go down. See Gen. 11. 7. Ex. 3. 8, all times of judgment.
the cry. Should be *their outcry*: with Sept., Onk., and ancient reading in MSS. called *Sevir*. See Ap. 34.
I will know. Fig. *Anthropopatheia*. Ap. 6.
22 the men. Prob. the two of 19. 1.
Abraham stood yet before the LORD. The primitive text read "Jehovah stood yet before Abraham." One of the 18 emendations of the Sopherim. See Ap. 33.
23 also = even, or really. Note the 6 petitions in Abraham's prayer, *vv.* 24-32. See Ap. 10.
wicked. Heb. *rasha'*. Ap. 44. x.
24 Peradventure = perhaps.
25 earth. Fig. *Metonymy* (of Subject). Ap. 6. "Earth" put for its inhabitants.

hold now, I have taken upon me to speak unto [3]the °LORD*, which *am but* °dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt Thou destroy all the city for *lack of* five?" And He said, "If I find there forty and five, I will not destroy *it*."

29 And he spake unto Him yet again, and said, "Peradventure there shall be forty found there." And He said, "I will not do *it* for forty's sake."

30 And he said *unto Him*, "Oh let not the [27]LORD* be angry, and I will speak: Peradventure there shall thirty be found there." And He said, "I will not do *it*, if I find thirty there."

31 And he said, "Behold now, I have taken upon me to speak unto the [27]LORD*: Peradventure there shall be twenty found there." And He said, "I will not destroy *it* for twenty's sake."

32 And he said, "Oh let not the [27]LORD* be angry, and I will speak yet but this once: Peradventure ten shall be found there." And He said, "I will not destroy *it* for ten's sake."

q³ (p. 25) 33 And [3]the LORD °went His way, as soon as He had left communing with Abraham: and Abraham returned unto his place.

p s¹ (p. 26) **19** And there came °two angels to °Sodom at °even; and Lot sat in the °gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, "Behold now, °my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." And they said, "Nay; but we will abide °in the street all night."

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did °eat.

4 But before they lay down, the °men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, "Where *are* the [4]men which came in to thee this night? bring them out unto us, that we may °know them."

t¹ 6 And Lot went out at the door unto them, and shut the door after him,

7 And said, "I pray you, brethren, do not so °wickedly.

8 Behold now, I have two daughters which have not °known °man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto °these [4]men do nothing; for therefore came they under the shadow of my °roof."

9 And they said, "Stand back." And they said *again*, "This one *fellow* came in to sojourn, and he will needs be a °judge: now will we deal °worse with thee, than with them." And they pressed sore upon the man, *even* Lot, and came near to °break the door.

s 10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with °blindness, both small and great: so that they wearied themselves to find the door.

12 And the men said unto Lot, "Hast thou here any besides? son in law, °and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we °will destroy this place, because the cry of them is waxen great before the °face of [14]the LORD; and [14]the LORD hath sent us to destroy it."

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, "Up, get you out of this place; for °the LORD t² (p. 26)

27 LORD*. One of the 134 places where the Primitive Text was Jehovah, and the Sopherim changed it to Adonai. These are distinguished in the text by an asterisk, and printed LORD*. See list, Ap. 32.

dust and ashes. Fig. *Meiosis*. Ap. 6. Also *Paronomasia* (*v'ephar 'aphar*). Ap. 6.

dust. Fig. *Metonymy* (of Cause). Ap. 6.

33 went His way. The same as the one who came in *vv.* 1, 2.

19. 1-26 ("p", p. 25). LOT AND THE ANGELS. (*Repeated Alternation.*)

p | s¹ | 1-5. *Even.* The Angels. Reception by Lot.
t¹ | 6-9. Lot's remonstrance with Sodomites.
s² | 10-13. *Night.* The Angels. Protection of Lot. Announcement of the destruction of Sodom.
t² | 14. Lot's remonstrance with his family.
s³ | 15-17. *Dawn.* Jehovah merciful to Lot.
t³ | 18-20. Lot's remonstrance with Jehovah.
s⁴ | 21-26. *Sunrise.* Jehovah's acquiescence with Lot. Destruction of Sodom.

1 two. Heb. the two. With art., viz. two of the three, 18. 16.

Sodom = *flaming, burning.*

even. Note emph. on notes of time in the Structure.

gate. The seat of judgment, showing that Lot was a real citizen, *v.* 9; 23. 10, 18; 34. 20, 24. Ruth 4. 1.

2 my lords. Pl. of *Adon*. See Ap. 4.

in the street. Fig. *Peristasis*. Ap. 6.

3 eat. See 18. 8.

4 men. Heb. pl. of *'enosh*. Ap. 14. iii.

5 know. Fig. *Metonymy* (of Cause). Ap. 6.

7 wickedly. Heb. *ra'*. Ap. 44. viii.

8 known. Fig. *Metonymy* (of Cause). Ap. 6.

man. Heb. *'ish*. See Ap. 14. ii.

these. Archaic pron. showing antiquity of Pent.

roof. Fig. *Metalepsis*. Ap. 6. Roof put for house, and house put for protection.

9 judge. See *v.* 1. He sat in Sodom's gate, the seat of the judges. See note on 13.7.

worse. Heb. *ra'*. Ap. 44. viii.

break = break open, shiver.

11 blindness. Produced by dazzlings of light. Fig. *Heterosis* (of Noun). Ap. 6. Pl. put for sing. only here and 2 Kings 6. 18. 9 instances of people so smitten (see Ap. 10). See 19. 11; 27. 1; 48. 10. Judg. 16. 21. 1 Sam. 4. 15. 1 Kings 14. 4. 2 Kings 6. 18; 25. 7. Acts 13. 11.

12 and. Note the Fig. *Polysyndeton*. Ap. 6.

13 will destroy = are about to destroy.

face. Fig. *Anthropopatheia*. Ap. 6.

14 the LORD. Cp. the "we" of *v.* 13. Heb. Jehovah. Ap. 4.

will destroy this city." But he seemed as °one that mocked unto his sons in law.

s³ (p. 26) 15 And when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the °iniquity of the city."

16 And while he °lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; [14]the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that °He said, "Escape for thy °life; °look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

t³ 18 And Lot said unto them, "Oh, not so, my °LORD*:

19 Behold now, Thy servant hath found grace in Thy sight, and Thou hast magnified Thy mercy, which Thou hast shewed unto me in saving my [17]life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, °(*is* it not a little one?) and °my soul shall live."

s⁴ 21 And He said unto him, "See, I have accepted °thee concerning this thing °also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither." Therefore the name of the city was called °Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then °the LORD rained upon Sodom and upon Gomorrah °brimstone and fire from °the LORD out of heaven;

25 And He °overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his °wife °looked back from behind him, and she °became a pillar of salt.

F o (p. 25) 27 And Abraham gat up early in the morning to the place where he °stood before [14]the LORD:

28 And he °looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, °lo, the °smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when °God destroyed the cities of the plain, that °God °remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the °cities in the which Lot dwelt.

p 30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, "Our father *is* old, and *there is* not a °man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink °wine, and we will lie with him, that we may preserve seed of our father."

one that mocked = talked nonsense. He had looked, and pitched his tent toward Sodom, had dwelt and made his home there, and married his daughters, and sat in its gate as a judge. No wonder he seemed as one that mocked. He chose Sodom (13. 11), and "lingered" in the place of his choice (*v.* 16). See note, 13. 7.

15 iniquity. Fig. *Metonymy* (of Cause). Ap. 6. Cause put for effect = *judgment*. Cp. Ps. 7. 16. See Ap. 44. iii.

16 lingered. See *v.* 14.

17 He. Sept. reads "they".

life = soul. Heb. *nephesh*. See Ap. 13.

look, &c. Fig. *Asyndeton*. Ap. 6. (No ands, but climax.)

18 LORD*. See note on 18. 27.

20 is it not a little one? Fig. *Epitrechon*. Ap. 6.

my soul = myself. Heb. my *nephesh*. Ap. 13.

21 thee. Heb. *thy face*. Fig. *Synecdoche* (of the Part). Ap. 6.

also. Omitted in A.V. 1611.

22 Zoar = *little*, or *smallness*. Cp. 14. 2, 8.

24 the LORD . . . from the LORD. Heb. Jehovah. Repetition very emphatic. Cp. "we", *v.* 13.

brimstone and fire. Fig. *Hendiadys* (Ap. 6) = burning brimstone. Referred to in Deut. 29 23. Isa. 13. 19. Jer. 49. 18. Zeph. 2. 9. Matt. 10. 15. 2 Pet. 2. 6. Jude 7.

25 overthrew. These cities are not in the Dead Sea, but their ruins have been discovered by M. de Saulcy (called to-day *Kharbet-Goumran*), about 4 miles square (*Journey round the Dead Sea*, vol. ii, pp. 42–46).

Note the parallelism (*Alternation*).

a | cities.
b | plain.
a | cities (inhabitants).
b | plain (produce).

26 wife. Cp. Luke 17. 32.

looked back: i. e. curiously. Cp. Isa. 63. 5 and *v.* 28. Same word as in *v.* 17.

became. Same word as 1. 2, "the earth became."

27 stood. Cp. note on 18. 22.

28 looked toward. A different word from *v.* 27. Abraham bent forward and looked with awe and grief.

lo. Fig. *Asterismos*. Ap. 6.

smoke. It does not say he saw the cities, but only the smoke.

29 God. Heb. Elohim. Ap. 4.

remembered. Lot's deliverance due to Abraham's prayer. Fig. *Anthropopatheia*. Ap. 6.

cities = the city. Fig. *Heterosis* (of Number). Ap. 6.

31 man. Heb. *'ish*. Ap. 14. ii.

32 wine. Heb. *yayin*. See Ap. 27. i.

33, 35 nor = but. This clause is one marked with the "fifteen extraordinary points" calling attention to the ancient reading = "he *did know* when she arose." See Ap. 31.

33 And they made their father drink [32]wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, °nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, "Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father."

35 And they made their father drink [32]wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, °nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name °Moab: the same *is* the father of the Moabites unto this day.
38 And the younger, she also bare a son, and called his name °Ben-ammi: the same *is* the father of the children of Ammon unto this day.

a H¹ (p. 28) **20** And Abraham journeyed from thence toward the °south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.
2 And Abraham °said of Sarah his wife, "She *is* °my sister:"
H² and °Abimelech king of Gerar sent, and °took Sarah.
u 3 But [17]God came to Abimelech in a °dream by night, and said to him, °"Behold, thou *art but* a dead °man, for the woman which thou hast taken; for she *is* a man's wife."
4 But Abimelech had not come near her: and he said, °"LORD*, wilt Thou slay °also a righteous °nation?
5 Said he not unto me, 'She *is* my sister?' and she, even she herself said, 'He *is* my brother:' in the integrity of my heart and innocency of my hands have I done this."
6 And [17]God said unto him in a dream, "Yea, I know that thou didst this in the integrity of thy heart; for °I also withheld thee from °sinning against Me: therefore suffered I thee not to touch her.
v 7 Now therefore restore the °man *his* wife;
w for he *is* a °prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine."
u 8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the °men were sore afraid.
9 Then Abimelech called Abraham, and said unto him, °"What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great °sin? thou hast done deeds unto me that ought not to be done."
10 And Abimelech said unto Abraham, "What °sawest thou, that thou hast done this thing?"
11 And Abraham said, "Because I °thought, Surely the fear of [17]God *is* not in this place; and they will °slay me for my wife's sake.
12 And yet indeed *she is* my °sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.
13 And it came to pass, when [17]God° caused me to wander from my father's house, that I said unto her, 'This *is* thy °kindness which thou shalt shew unto me; at every place whither we shall come, say of me, "He *is* my brother."'"
v 14 And Abimelech took sheep, °and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.
15 And Abimelech said, °"Behold, my land *is* before thee: dwell where it pleaseth thee."
16 And unto Sarah he said, "Behold, I have given thy °brother a thousand *pieces* of silver: behold, he *is* to thee a °covering of the eyes, unto all that *are* with thee, and with all *other*:" thus she was °reproved.

37 Moab. Heb. *from a father.*
38 Ben-ammi. Heb. *son of Ammi* = "the god Am". See on 14. 5 and Deut. 2. 20. Begotten in shame, both had a shameful history. Deut. 23. 3, 4. Cp. Judg. 10. 10; 11. 4, 15. Num. 21. 29. Deut. 2. 19; 3. 16. 2 Chron. 20. 1. Zeph. 2. 8.

20. 1-18 (*E a*, p. 18). ABRAHAM'S SOJOURN IN GERAR.

Introduction { H¹ | Expedient, *vv.* 1, 2-.
H² | Consequences, *v.* -2.

(*Extended Alternation.*)

a | u | 3-6. Dream, &c.
v | 7-. Restoration commanded.
w | -7. Prayer.
u | 8-13. Dream, &c.
v | 14-16. Restoration effected.
w | 17, 18. Prayer.

1 south = the *Negeb*. See 12. 9; 13. 1.
2 said. Abraham's expedient = the next assault on Abraham in the Great Conflict for the destruction of the promised seed of the woman (Gen. 3. 15). See Ap. 23. God had to intervene (*v.* 3), for man could know nothing of it. Abraham's fear shown in *v.* 11.
my sister = half-sister. See note on *v.* 12 and Ap. 29.
Abimelech. Heb. *Father-king.* The official title of the kings of Gerar (cp. 26. 1), like Pharaoh in Egypt.
took. See note on 21. 7. In Sarah's conception God must have renewed her youth, for she nursed Isaac (21. 7).
3 dream. 20 recorded in Scripture (see Ap. 10). 20. 3; 28. 12; 31. 10, 24; 37. 5, 9; 40. 5, 5; 41. 1, 5, 5. Judg. 7. 13. 1 Kings 3. 5. Dan. 2. 3; 4. 5; 7. 1. Matt. 1. 20; 2. 12, 13, 19; 27. 19.
Behold. Fig. *Asterismos.* Ap. 6.
man . . . for. Fig. *Aposiopesis*, or "sudden silence". Ap. 6. We must supply "If thou dost not restore her"; or "I will slay thee". See *vv.* 4 and 7.
4 LORD* = Jehovah. One of the 134 emendations of the Sopherim. See Ap. 32.
also, i. e. as well as Sodom and Gomorrah, ch. 19.
nation. Abimelech evidently expected God to slay the whole nation.
6 I also withheld. Divine intervention needed. Cp. *v.* 2. Note the emphatic pronouns. See Ap. 23.
sinning. See Ap. 44. i.
7 man. Heb. *'ish.* See Ap. 14. ii.
prophet. First occ., showing that prediction is only a small part of its meaning = God's spokesman. Here, it is *prayer* (cp. Ex. 4. 16 and 7. 1), and prayer is associated with prophesying, i. e. *witnessing* (1 Cor. 11. 5).
8 men. Heb. pl. of *'enosh.* Ap. 14. iii.
9 What. Fig. *Aganactesis.* Ap. 6.
sin. Heb. *chāt'a.* See Ap. 44. i.
10 sawest thou = hadst thou seen.
11 thought. Heb. *said*: i. e. said [to myself].
slay me. Showing how his fears were worked upon by the enemy. See *v.* 2.
12 sister. The daughter of Terah by another wife (than Abraham's mother): therefore, Abraham's half-sister. See Ap. 29.
13 caused. The verb is in the plural.
kindness. Fig. *Metonymy* (of Cause). Ap. 6. Kindness put for the kind *deeds* caused by it.
14 and. Fig. *Polysyndeton.* Ap. 6.
15 Behold. Fig. *Asterismos.* Ap. 6.
16 brother. Fig. *Irony.* Ap. 6.
covering, &c. Fig. *Periphrasis.* Ap. 6. Having called Abraham her "brother", he uses this beautiful Figure for her husband. Cp. 24. 65. 1 Cor. 11. 5, &c.
reproved, i. e. by the Irony.

w (p. 28) 17 So Abraham prayed unto °God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*.
18 For °the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

E b d x (p. 29) **21** And °the LORD visited Sarah °as He had °said, and °the LORD did unto Sarah as He had °spoken.
2 For Sarah conceived, and bare Abraham a son in his old age, at the °set time of which °God had spoken to ℌim.
3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, °Isaac.

y 4 And Abraham circumcised his son Isaac being °eight days old, as God had commanded ℌim.

1896 5 And Abraham was an °hundred years old, when his son Isaac was born unto him.

x 6 And Sarah said, [2]"God hath made me to laugh, *so that* all that hear will laugh with me."
7 And she said, "Who would have said unto Abraham, that Sarah should have given children °suck? for I have born *him* a son in his old age."

y 8 And the child °grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

c z 9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, °mocking.

1891 10 Wherefore she said unto Abraham, °"Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir °with my son, *even* with Isaac."

a 11 And the °thing was very grievous in Abraham's sight because of his son.

b 12 And God said unto Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in °Isaac shall °thy seed be called.
13 And also of the son of the bondwoman will I make a nation, because ℌe *is* thy seed."

c 14 And Abraham rose up early in the morning, and took bread, and a °bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

z 15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

a 16 And she went, and sat her down over against *him* a good way off, °as it were a bowshot: for she said, "Let me °not see the death of the child." And she sat over against *him*, and °lift up her voice, and wept.

b 17 And [2]God °heard the voice of the lad; and the angel of [2]God called to Hagar out of heaven, and said unto her, °"What aileth thee, Hagar? fear not; for [2]God hath °heard the voice of the lad where ℌe *is*.

17 God. Heb. *Elohim*. Ap. 4.
18 the LORD. Heb. Jehovah. Ap. 4.

21. 1-8 (*E b d*, p. 18). MANIFESTATION OF SEED.
(*Alternation.*)

d | x | 1-3. Isaac's birth and naming.
| y | 4, 5. Circumcision.
x | 6, 7. Cause of Isaac's naming.
y | 8. Weaning.

1 the LORD. Heb. Jehovah. Ap. 4.
as = according as.
said. Emphasis on "said" for our faith.
spoken. Fig. *Pleonasm* (Ap. 6), for emphasis.
2 set time = exact time.
God. Heb. Elohim. Ap. 4. Note change of title here, till *v.* 32, because it is Creator and creature. In *v.* 33, *Jehovah*, where it is Covenant relation. In Mary's song both titles united (Luke 1. 46, 47 and cp. *vv.* 37, 38).
3 Isaac. Heb. *Let him laugh.* Cp. 17. 17; 18. 12, 13, 15; 21. 6, 9; 26. 8.
4 eight. The Dominical No. See Ap. 10. Cp. Ishmael, 13th year. **5 hundred.** See Ap. 10.
7 suck. A proof that "God", the Creator, had renewed her youth, showing why Abimelech should have taken her (20. 2). Sarah's Magnificat may be compared with Mary's. The scenes of both near to each other. Mary's words (Luke 1. 54, 55) connect her "mercy" with that shown to "Abraham and his seed".
8 grew. Cp. Luke 2. 40.

21. 9-21 (*E b c*, p. 18). SEPARATION OF ISHMAEL.
(*Extended Alternation.*)

c | z | 9, 10. Hagar and Ishmael, in house.
| a | 11. Abraham's suffering.
| b | 12, 13. God's intervention.
| c | 14. Hagar and Ishmael. Wilderness of Beer-sheba.
z | 15. Hagar and Ishmael, out of house.
a | 16. Hagar's suffering.
b | 17-19. God's intervention.
c | 20, 21. Hagar and Ishmael. Wilderness of Paran.

9 mocking. Heb. "laughing" or "chaffing", or "mocking again" (as we say).
10 Cast out, &c. See the Divine interpretation. Gal. 3. 6-29; 4. 22-31; 5. 1-12.
with my son, &c. Heb. idiom "with my son—with Isaac". Cp. Num. 12. 8.
11 thing. Heb. *word*.
12 Isaac . . . thy seed. Here *zer'a* is in the sing. sense, because of the word "Isaac", and because of the sing. verb "it shall be called." *Zer'a* is a collective noun (like Eng. "sheep"), but the context must determine whether it is sing. or pl. It is to this verse Gal. 3. 16 refers; not to 12. 7, where it is indefinite; or 17. 7 where the verb and pronouns show it is plural. See note there, and on Gal. 3. 16; and cp. Rom. 9. 7. Heb. 11. 18. "Thy seed" is therefore "Christ". The difference of the 30 years comes in here: 430 to the Exodus (12. 40) from Gen. 12. 4, when Abraham was 75: 25 thence to Isaac's birth: and now, 5 to his recognition as the seed = 30 years.
14 bottle. Cp. man's provision (a bottle) with God's (a well) (*v.* 19).
16 as it were, &c. Fig. *Epitheton*. Ap. 6.
not see, &c. Fig. *Tapeinosis*. Ap. 6.
lift up her voice = *the boy lifted up his voice and wept.* So Sept. (see *v.* 17).
17 heard. Fig. *Anthropopatheia*. Ap. 6.
What, &c. Fig. *Erotēsis*. Ap. 6.
heard. Fig. *Anthropopatheia*. Ap. 6.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."
19 And [2]God opened her eyes, and she saw a

°well of water; and she went, and filled the bottle with water, and gave the lad drink.

c (p. 29) 20 And [2]God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

D d (p. 30) 22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, [2]"God *is* with thee in all that thou doest:

23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the °kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned."

24 And Abraham said, "I will swear."

e 25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had °violently taken away.

26 And Abimelech said, "I °wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day."

f 27 And Abraham took sheep and oxen, and gave them unto Abimelech; and °both of them °made a covenant.

x e 28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, "What *mean* these seven ewe lambs which thou hast set by themselves?"

30 And he said, "For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well."

31 Wherefore he called that place °Beer-sheba; because there they sware both of them.

f 32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And *Abraham* planted a °grove in Beer-sheba, and called there on the name of [1]the LORD, °the everlasting GOD.

d 34 And Abraham sojourned in the Philistines' land many days.

C g[1] **22** And it came to pass °after these things, that °God did °tempt Abraham, and said unto him, "Abraham:" and he said, °"Behold, *here* I *am*."

abt. 1871 or 1863 2 And He said, "Take now thy son, thine only *son* Isaac, whom thou °lovest, and get thee into the land of °Moriah; and °offer him there for a °burnt offering upon one of the mountains which I will tell thee of."

h[1] 3 °And Abraham rose up early in the morning, °and saddled his ass, °and took two of his young men with him, °and Isaac his son, °and clave the wood for the burnt offering, °and rose up, °and went unto the place of which [1]God had told him.

4 Then on °the third day Abraham lifted up his eyes, and saw the place afar off.

19 well. Heb. *b^e^er*, a well (digged): not *'ayin*, a spring or fountain; or *bōr*, a cistern (hewn).

21. 22-34 (*D*, p. 18). SOJOURN IN GERAR.
(*Introversion and Alternation.*)

D	d		22-24. Sojourning. Commencement.
	x	e	25, 26. The well taken.
		f	27. Covenant.
	x	*e*	28-31. The well digged.
		f	32, 33. Covenant.
	d		34. Sojourning. Continued.

23 kindness. Fig. *Metonymy* (of Cause). Ap. 6. See 20. 13.

25 violently, &c. Cp. 26. 19, 20. Ex. 2. 17. Judg. 5. 11. This explains Ex. 17. 8, "Then came Amalek", because of *vv.* 1-7.

26 wot not = know not. O. Eng. idiom.

27 both. Not one party as in 15. 10-18. Cp. Gal 3. 20.
made. Heb. *cut*, because of the dividing of the sacrifice. Cp. 15. 10. Jer. 34. 18-20. Eng. concluded or solemnised.

31 Beer-sheba = Heb. *well of the oath.*

33 grove. Heb. *'ēshel* = trees, not *'ăsherāh* (Ap. 42), but the wood for 22. 3 about twenty years later.
the everlasting GOD. This is the Divine definition of Jehovah (LORD), Heb. *'ōlām* = duration, secret and hidden from man. Cp. Ps. 90. 2.

22. 1-19 (*C*, p. 18). ABRAHAM'S TRIAL.
(*Repeated Alternation.*)

C	g^1		1, 2. Jehovah. Command.
		h^1	3-10. Abraham. Journey.
	g^2		11, 12. Jehovah. 1st call.
		h^2	13, 14. Abraham. The offering.
	g^3		15-18. Jehovah. 2nd call.
		h^3	19. Abraham. Return.

1 God. Heb. Elohim. Ap. 4.
after, i.e. after 40 or 50 years in Canaan.
tempt. Heb. *prove*, so Ex. 15. 25; 16. 4; 20. 20. Deut. 8. 2, 16. Judg. 2. 22; 3. 1, 4. Ecc. 2. 1; 7. 23. 1 Sam. 17. 39. 1 Kings 10. 1. 2 Chron. 9. 1; 33. 31. Ps. 26. 2. Cp. Deut. 4. 34 (assayed). In later usage trial meant *trouble.* Wisd. 3. 5; 11. 10. Sir. 2. 1. Judith 8. 24-27. Luke 8, 13 (cp. Matt. 13. 21). Acts 20. 19. Heb. 2. 18. 1 Pet. 1. 6.
Behold, &c. = behold me.

2 lovest. Note the reference to the Antitype.
Moriah. Heb. = shown or provided by Jah. Cp. 1 Chron. 21. 22; 22. 1. 2 Chron. 3. 1. Christ crucified also on one of these mountains. Matt. 27. 33.
offer. Heb. *'alah.* See Ap. 43. I. vi.
burnt offering. Heb. *'olah.* See Ap. 43. II. ii.

3 and. Note the Fig. *Polysyndeton* (Ap. 6), emphasising the calmness of Abraham's deliberate faith. Each "and" is to be noted, and each act weighed.

4 the third day. No. 3. Symb. of resurrection (Ap. 10). Cp. *v.* 5, "Come again," 1st pers. pl. Exactly 3 days journey from Beer-sheba to Moriah. Gerizim is 2 days' further.

5 I and the lad. This is polite Hebrew, while "the lad and I" would be polite English.
yonder. Heb. *as far as there* (as though pointing).
come again. This was proof of Abraham's faith. 1st pers. plural, "We will come again."

6 laid. Cp. John 19. 17.
fire. Without doubt fire from Abraham's own altar (12. 7; 13. 4, 18; and see note on 21. 33), for God accepted a sacrifice only by fire from heaven. See on 4. 4.

5 And Abraham said unto his young men, "Abide ye here with the ass; and °I and the lad will go °yonder and worship, and °come again to you."

6 And Abraham took the wood of the burnt offering, and °laid *it* upon Isaac his son; and he took the °fire in his hand,

and a knife; and they went °both of them together.

7 And Isaac spake unto Abraham his father, and said, "My father:" and he said, °"Here *am* I, my son." And he said, "Behold the fire and the wood: but where *is* the lamb for a burnt offering?"

8 And Abraham said, "My son, [1]God will °provide °Himself °a lamb for a burnt offering:" so they went [6]both of them together.

9 °And they came to the place which [1]God had told him of; and Abraham built °an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

g² (p. 30) 11 And the angel of °the LORD called unto him out of heaven, and said, °"Abraham, Abraham:" and he said, [7]"Here *am* I."

12 And He said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for °now I know that thou fearest [1]God, seeing thou hast not withheld thy son, thine only *son* from Me."

h² 13 And Abraham °lifted up his eyes, and °looked, and °behold behind *him* °a ram caught in °a thicket by his horns: and Abraham went and took the ram, and [2]offered him up for a [2]burnt offering °in the stead of his son.

14 And Abraham called the name of that place °Jehovah-jireh: as it is said *to* this day, °"In the mount of [11]the LORD °it shall be seen."

g³ 15 And the angel of [11]the LORD called unto Abraham out of heaven °the second time,

16 And said, "By Myself have I °sworn, saith [11]the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son:*

17 That in °blessing I will bless thee, and in multiplying I will multiply thy seed as the °stars of the heaven, and as the °sand which *is* upon the sea shore; and thy seed shall possess °the gate of his enemies;

18 And in thy seed shall °all the nations of the earth be blessed; because thou hast obeyed My voice."

h³ 19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

B¹ (p. 17) 20 And it came to pass after these things, that it was told Abraham, saying, "Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel."

23 And Bethuel begat Rebekah: °these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and °Maachah.

both of them together. Cp. the Father and the Son in the antitype. Emph. by repetition in *v.* 8. John 10. 30; 14. 10, 11; 16. 33. The sinner is not seen in the type; his part is subsequent to this, viz. to believe what the Father and the Son have done for him in substitution. See also Rom. 8. 32. 2 Cor. 5. 19.

7 Here, &c. Heb. Behold me, my son.

8 provide. Heb. *yireh* = God will see or *look out.*

Himself – for Himself.

a lamb. Heb. the lamb.

9, 10 and. Each act is emph. by the Fig. *Polysyndeton* (Ap. 6), and is to be dwelt upon and considered.

9 an altar. Heb. the altar.

11 the LORD. Heb. Jehovah. Ap. 4.

Abraham, Abraham. Fig. *Epizeuxis* (Ap. 6), for emph. Cp. the 10 Duplications: (1) Seven used by God to men: 22. 11; 46. 2. Ex. 3. 4. 1 Sam. 3. 10. Luke 10. 41; 22. 31. Acts 9. 4; (2) Three under other circumstances: Matt. 7. 21, 22 (Luke 6. 46; 13. 25). Matt. 23. 37 (Luke 13. 34). Mark 15. 34 (Matt. 27. 46. Ps. 22. 1).

12 now I know. Fig. *Anthropopatheia.* Ap. 6.

13 lifted up his eyes. Fig. *Pleonasm,* for emph. (Ap. 6).

looked. See note on 13. 14.

behold. Fig. *Asterismos.* Ap. 6.

a ram. Some Cod. (with Sam., Jon., Sept., and Syr.) read "one ram", i. e. a solitary ram.

a thicket. Heb. the thicket.

in the stead. Here is the doctrine of substitution, clearly stated.

14 Jehovah-jireh. Heb. *Jehovah will see,* or provide, as in *v.* 8. See Ap. 4.

In the mount, &c. Fig. *Parœmia.* Ap. 6.

it shall be seen: it will be provided, or "in the mount Jehovah will be seen". So it was in 2 Sam. 24. 25. 1 Chron. 21. 26. 2 Chron. 7. 1–3.

15 the second time. Heb. a second time; the first time was for substitution; the second was for revelation.

16 sworn. This oath is the foundation of Israel's blessings (24. 7; 26. 3; 50. 24. Ex. 13. 5, 11; 33. 1). David's "sure mercies" all grounded on it (Ps. 89. 35; 132. 11. Cp. Luke 1. 73).

17 blessing I will bless = I will surely bless; or, I will richly bless. Fig. *Polyptōton* (Ap. 6), for emphasis.

stars . . . sand, &c. Fig. *Parœmia.* Ap. 6. See note on 13. 16.

the gate. Fig. *Synecdoche* (of the Part), Ap. 6. "Gate" put for the cities.

18 all the nations. Proof that the "Mystery" does not mean blessing of Gentiles as such: but the secret concerning Christ and the church (Eph. 5. 32).

22. 20–24 (B¹, p. 17). THE POSTERITY OF NAHOR.

Introduced here to lead up to Rebekah, the future wife of Isaac. Not proceeding further with Nahor's posterity. See (p. 17) how Abraham's history is broken up into three portions by two posterities, just as Isaac's and Jacob's histories are broken up. See p. 52, and Ap. 29.

23 these eight. Nahor had 12 in all, as Ishmael had (25. 13–16), and as Jacob had (35. 23–27).

24 Maachah. See Deut. 3. 14. Josh. 12. 5. 2 Sam. 10. 6.

23. 1—24. 67 (A², p. 17). ABRAHAM'S HISTORY. (OLD AGE.)

[For Structure see next page.]

1 Sarah. The only woman whose age is mentioned in the Bible. In 22. 23 Rebekah is mentioned: one sun rising before the other sets.

2 Kirjath-arba. See notes on Num. 13. 22, and Ap. 25.

23 And °Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in °Kirjath-arba; the same

A² X¹ i (p. 32) 1859

is °Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

k l¹ (p. 32)
3 And Abraham stood up from °before his dead, and spake unto the sons of Heth, saying,
4 °"I *am* a °stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight."

m¹
5 And the °children of Heth answered Abraham, saying unto him,
6 "Hear us, my lord: thou *art* a °mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."

l²
7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.
8 And he communed with them, saying, "If it be your °mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,
9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much °money as it is worth he shall give it me for a possession of a °buryingplace amongst you."

m²
10 And Ephron °dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,
11 "Nay, my lord, hear me: the field °give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead."

l³
12 And Abraham bowed down himself before the people of the land.
13 And he spake unto Ephron in the audience of the people of the land, saying, "But if thou °*wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there."

m³
14 And Ephron answered Abraham, saying unto him,
15 "My lord, hearken unto me: the land *is worth* four hundred shekels of silver; °what *is* that betwixt me and thee? bury therefore thy dead."
16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.
17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure
18 Unto °Abraham for a possession in the presence of the children of Heth, °before all that went in at the gate of his city.

i
19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

Hebron. See note on Num. 13. 22.

23. 1—24. 67 (A², p. 17). ABRAHAM'S HISTORY. (OLD AGE). (*Division.*)

A² | X¹ | 23. 1-20. Death of Sarah.
A² | X² | 24. 1-67. Marriage of Isaac.

23. 1-20 (X¹, above). THE DEATH OF SARAH. (*Alternation.*)

X¹ | i | 23. 1, 2. Death of Sarah.
X¹ | k | 3-18. Abraham's Treaty for buryingplace.
X¹ | *i* | 19. Burial of Sarah.
X¹ | *k* | 20. Ratification of Treaty.

23. 3-18 (k, above). ABRAHAM'S TREATY. (*Repeated Alternation.*)

k | l¹ | 3, 4. Request.
k | m¹ | 5, 6. Grant.
k | l² | 7-9. Request.
k | m² | 10, 11. Grant.
k | l³ | 12, 13. Request.
k | m³ | 14-18. Purchase.

3 before his dead. Heb. leaning over the face of his dead. Fig. *Pleonasm*. Ap. 6.
4 I am. Cp. "thou art", *v.* 6.
stranger and a sojourner. Cp. 1 Pet. 2. 11. Ps. 39. 12.
5 children. Heb. *sons*, and so elsewhere.
6 mighty prince. Heb. *prince of El*. Gen. of relation (Ap. 17), for Adjective. Cp. Ps. 36. 7; 80. 10.
8 mind = *soul*. Heb. *nephesh*. Ap. 13.
9 money. Heb. silver.
buryingplace. What Jacob bought (33. 19, 20) was for an altar.
10 dwelt. Heb. was sitting there.
11 give I. Heb. have I given. Fig. *Antimereia* (of Verb), past for present, Ap. 6.
13 wilt give. Fig. *Ellipsis*. Ap. 6. Supply "hast given" from *v.* 11.
15 what is that. Fig. *Erotēsis*. Ap. 6.
18 Abraham. This is not the purchase referred to in 33. 19 and Acts 7. 16. 80 years between this purchase and Jacob's. See note on Acts 7. 16.
before all. Some Cod. with Sam. have "even before all".
20 made sure. This was all strictly in conformity with the commercial enactments of the Code of Khammurabi. See Ap. 15.
buryingplace. All that Abraham possessed; but in the faith and hope of resurrection.

24 (X², above). THE MARRIAGE OF ISAAC.
[For Structure see next page.]

1 old. About 140 years old.
the LORD. Heb. Jehovah. Ap. 4.
2 eldest servant. Prob. Eleazar of Damascus. 15. 2.
thigh. According to the Midrash and ancient Jewish expositors, a *Euphemism* (Ap. 6) for the organs of generation, as most sacred. According to Ibn Ezra and present Indian custom, *on* the thigh is a token of subjection.
3 God. Heb. Elohim. Ap. 4.

20 And the field, and the cave that *is* therein, were °made sure unto Abraham for a possession of a °buryingplace by the sons of Heth.

24 And Abraham was °old, *and* well stricken in age: and °the LORD had blessed Abraham in all things. X² n o (p. 33)

2 And Abraham said unto his °eldest servant of his house, that ruled over all that he had, "Put, I pray thee, thy hand under my °thigh; 1858
3 And I will make thee swear by ¹the LORD,

the °God of heaven, and the °God of the earth, that thou shalt not take a wife unto my son of the daughters of the °Canaanites, among whom °I dwell:

4 But thou shalt go unto my country, and to °my kindred, and take a wife unto my son Isaac."

5 And the servant said unto him, "Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?"

6 And Abraham said unto him, "Beware thou that thou bring not my son °thither again.

7 [1]The LORD [3]God of °heaven, Which took me from my °father's house, and from the land of my kindred, and Which spake unto me, and That sware unto me, saying, 'Unto thy seed will I give this land;' He shall send His angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son [6]thither again."

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

q (p. 33) 10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he °arose, and went to °Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.

r 12 And he said, "O [1]LORD [3]God of my master Abraham, I pray Thee, send me good speed this day, and shew kindness unto my master Abraham.

13 °Behold, I stand *here* by the °well of water; and the daughters of the °men of the city °come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, 'Let down thy °pitcher, I pray thee, that I may drink;' and she shall say, 'Drink, and °I will give thy camels drink also:' *let the same be she that* Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou hast shewed kindness unto my master."

15 And it came to pass, °before he had done speaking, that, [13]behold, °Rebekah came out, who was °born to °Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* very fair to look upon, a °virgin, neither had any °man known her: and she went down to the [13]well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, "Let me, I pray thee, drink a little water of thy pitcher."

18 And she said, "Drink, my lord:" and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, "I will draw *water* for thy camels also, until they have done drinking."

24. 1-67 (X^2, p. 32). THE MARRIAGE OF ISAAC. (*Division.*)

X^2 | n^1 | 1-54-. Eleazar's mission and his progress.
| n^2 | -54-67. Eleazar's mission and his return.

24. 1-54- (n^1, above). ELEAZAR'S MISSION IN PROGRESS. (*Extended Alternation.*)

n^1 | o | 1. Abraham's blessing and prosperity.
p | 2-9. Eleazar's oath and commission.
q | 10, 11. Journey of Eleazar.
r | 12-21. Prayer of Eleazar. Ans. 15-21.
s | 22-25. His conference with Rebekah.
t | 26. His worship of Jehovah.
u | 27-32. Reception of Eleazar.
v | 33. Entertainment. Declined.
o | 34-36. Abraham's blessings and prosperity.
p | 37-41. Eleazar's oath and commission.
q | 42-. Journey of Eleazar.
r | -42-45-. Prayer of Eleazar. Ans. 45-.
s | -45-47. His conference with Rebekah.
t | 48. His worship of Jehovah.
u | 49-53. Reception of Eleazar's message.
v | 54-. Entertainment. Accepted.

3 Canaanites. Mixed with the *Nephilim*. Ap. 23, 25. I. Emph. in contrast with the Canaanites. Hence Abraham's horror of mixing the holy seed with that of the *Nephilim*.

4 my kindred. Gentiles thus expressly excluded from this chapter, if regarded as a type. Cp. *vv.* 3, 4, 7, 37, 38. See also 26. 35; 27. 46; 28. 1, 8.

6 thither. Cp. Heb. 11. 15.

7 heaven. The Sept. reads: "heaven, and God of the earth." See Ap. 4.

father's house, and from the land of my kindred. The Severus Codex reads: "from my house and from my country," as in *v.* 4. See Ap. 34.

10 arose = mounted.

Mesopotamia Heb. *Aram-naharaim*, i. e. Aram of the two rivers (the Tigris and Euphrates). The country of Haran. 11. 31.

13 Behold. Fig. *Asterismos*. Ap. 6.
well = spring. Heb. *'ayin*. See note on 21. 19.
men. Heb. pl. of *'ish* or *'enosh*. Ap. 14.
come out. Heb. are coming out.

14 pitcher. Still used in Palestine as in John 4. 28.
I will give. A sign requested contrary to the custom. Cp. 29. 10.

15 before he had done speaking. Cp. Isa. 65. 24.
Rebekah. Heb. captivating.
born to Bethuel. See Ap. 29.
Bethuel. Heb. separated of God.

16 virgin. Heb. *bethulah*. Cp. *v.* 43. See note on *v.* 43.
man. Heb. *'ish*. Ap. 14. ii.

21 wondering: or eagerly watching her.
to wit = to know.

22 golden. Heb. of gold. Gen. of material. Ap. 17.
earring. Prob. a nose (or "face") ring. See *v.* 47.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the [16]man °wondering at her held his peace, °to wit whether [1]the LORD had made his journey prosperous or not.

s (p. 33) 22 And it came to pass, as the camels had done drinking, that the man took a °golden °earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, "Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?"

24 And she said unto him, "I *am* the daughter

C

of [15] Bethuel the son of Milcah, which she bare unto °Nahor."

25 She said moreover unto him, "We have both straw and provender enough, and room to lodge in."

t (p. 33) 26 And the °man bowed down his head, and worshipped [1] the LORD.

u 27 And he said, "Blessed *be* [7] the LORD God of my master Abraham, Who hath not left destitute my master of His mercy and His truth: ℑ *being* in the way, [1] the LORD led me to the house of my master's brethren."

28 And the damsel ran, and told *them of* her mother's house these things.

29 And Rebekah had a brother, and his name *was* °Laban: and Laban ran out unto the [26] man, unto the [13] well.

30 And it came to pass, °when he saw the [22] earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the [26] man unto me;" that he came unto the [26] man; and, behold, he stood by the camels at the [13] well.

31 And °he said, "Come in, thou blessed of [1] the LORD; wherefore standest thou without? for ℑ have prepared the house, and room for the camels."

32 And the [26] man came into the house: and °he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the °men's feet that *were* with him.

v 33 And there was set *meat* before him to eat: but he said, "I will not eat, until I have told mine errand." And he said, "Speak on."

o 34 And he said, "ℑ *am* Abraham's servant.

35 °And [1] the LORD hath blessed my master greatly; and he is become great: and He hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

p 37 And my master made me swear, saying, 'Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land ℑ dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.'

39 And I said unto my master, 'Peradventure the woman will not follow me.'

40 And he said unto me, [1] 'The LORD, before Whom °I walk, will send His angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.'

q 42 And I came this day unto the [13] well, and °said,

r 'O [7] LORD God of my master Abraham, if now Thou do prosper my way which ℑ go:

24 Nahor. See Ap. 29. Rebekah his granddaughter; but old enough to marry Isaac, because Sarah was "well stricken in years" when Isaac was born (18. 11, 12). Cp. 24. 36.

26 man. Heb. *'ish*. Ap. 14. ii.

29 Laban. See Ap. 29.

30 when he saw. Characteristic of Laban. Rebekah showed kindness before she saw.

31, 32 he, i. e. Laban.

32 men. Heb. pl. of *'ish*, or *'enosh*. Ap. 14.

35 And. Note the Fig. *Polysyndeton*, Ap. 6, to emphasise all the items which went to make up Abraham's wealth. Twelve "ands" (3 × 4 = 12) = abundance of earthly wealth. See Ap. 10.

40 I walk = I walk habitually. Heb. verb in *Hithpael*.

42 said. Eleazar repeats his prayer from memory, but inexactly. Who could have written the actual words (*vv.* 12-21) but the Holy Inspiring Spirit? He records both the prayer itself and Eleazar's remembrance of it.

43 virgin. Heb. *'almah*. Every *bethulah* is an *'almah*, but every *'almah* is not a *bethulah*: *'almah* occ. 7 times, 24. 43 (first occ.). Ex. 2. 8. Ps. 68. 25. Prov. 30. 19. Song, 1. 3; 6. 8. Isa. 7. 14. *Bethulah* occ. 49 times (Ap. 10).

47 face or nose. Cp. *v.* 22.

48 led me in the right way. Cp. Ps. 107. 7.

daughter. Fig. *Synecdoche* (of the Species), Ap. 6, daughter put for granddaughter.

51 Behold. Fig. *Asterismos*. Ap. 6.

as the LORD hath spoken = according as Jehovah, &c. Laban regards Jehovah as arranging all.

43 Behold, ℑ stand by the [13] well of water; and it shall come to pass, that when the °virgin cometh forth to draw *water*, and I say to her, "Give me, I pray thee, a little water of thy pitcher to drink;"

44 And she say to me, "Both drink thou, and I will also draw for thy camels:" *let* the same *be* the woman whom the LORD hath appointed out for my master's son.'

45 And before ℑ had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the [13] well, and drew *water:*

and I said unto her, 'Let me drink, I pray thee.' s

46 And she made haste, and let down her (p. 33) pitcher from her *shoulder*, and said, 'Drink, and I will give thy camels drink also:' so I drank, and she made the camels drink also.

47 And I asked her, and said, 'Whose daughter *art* thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him:' and I put the earring upon her °face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, Which had °led me in the right way to take my master's brother's °daughter unto his son. t

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left." u

50 Then Laban and Bethuel answered and said, "The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 °Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, °as the LORD hath spoken."

52 And it came to pass, that, when Abraham's servant heard their words, he wor-

shipped [1]the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and °raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

v (p. 33) 54 And they did eat and drink, he and the °men that *were* with him, and tarried all night;

n² w (p. 35) and they rose up in the morning, and he said,

x y "Send me away unto my master."

z 55 And her brother and her mother said, "Let the damsel abide with us *a few* days, at the least °ten; after that she shall go."

x y 56 And he said unto them, "Hinder me not, seeing [1]the LORD hath prospered my way; send me away that I may go to my master."

z 57 And they said, "We will call the damsel, and enquire at her mouth."

58 And they called Rebekah, and said unto her, "Wilt thou go with this °man?" And she said, "I will go."

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, "Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them."

w 61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the °well °Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to °meditate in the field at the eventide: and he lifted up his eyes, and saw, and, °behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she °lighted off the camel.

65 For she *had* said unto the servant, "What °man *is* this that walketh in the field to meet us?" And the servant *had* said, "It *is* my master:" therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

1856 67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was °comforted after his mother's *death*.

B² (p. 17) 1846 **25** Then again Abraham took °a wife, and her name *was* Keturah.

2 And she bare him Zimran, and Jokshan, and °Medan, and °Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All °these *were* the children of Keturah.

A³ 5 And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

7 And these *are* the days of the years of Abraham's life which he lived, an °hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and °full *of years;* and was °gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of °Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham °purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 And it came to pass after the death of Abraham, that °God blessed his son Isaac; and Isaac dwelt by the °well °Lahai-roi.

53 raiment: or garments; i. e. changes of raiment.
54 men. Heb. pl. of *'ĭsh* or *'enosh*. Ap. 14. iii.

24. -54-67 (n², p. 33). ELEAZAR'S MISSION AND RETURN. (*Introversion and Alternation*).

n² | w | -54-. The return desired.
x | y | -54. Request for departure made.
z | 55. Departure hindered.
x | *y* | 56. Request for departure renewed.
z | 57-60. Departure expedited.
w | 61-67. The return consummated.

55 ten. Seven days = a week, but ten or a *decad* (⅓ of a month) sometimes reckoned as a longer, but strictly defined period. Cp. Ex. 12. 3. Lev. 16. 29.
58 man. Heb. *'ish*. Ap. 14. ii.
62 well = spring. Heb. *bᵉ'ēr*. See note on 21. 19.
Lahai-roi. Heb. *the well of life and vision.*
63 meditate. Refers back to the historical context, 23. 19, the death and burial of Sarah, his mother. What follows this digression (of which Isaac as yet knew nothing) in 24. 1-67 shows that Isaac went out, not to "meditate", or "to pray" (A.V. marg.), or "take a walk" (Syr.), or "muster the flocks" (Gesenius), but *to mourn.* This is the meaning of the Heb. *sūach* in Ps. 44. 25. Lam. 3. 20.
behold. Fig. *Asterismos.* Ap. 6.
64 lighted off. Heb. *fell*, or alighted hastily.
65 man. Heb. *'ish*. Ap. 14. ii.
67 comforted after, or consoled himself for.

25. 1-4 (B², p. 17). THE POSTERITY OF KETURAH.

1 This genealogy, and Abraham's death recorded here, because no more is to be said about Abraham. Abraham, however, lived till Jacob was 15. Shem died 1846.
a wife = another, instead of "again".
2 Medan and **Midian** were half-brothers with Ishmael, and they were mixed up together in their dealings. See note on 37. 25, 28, and cp. 16. 12; 17. 20.
4 these = the tares, sown after Isaac, the good seed.
7 175 years. Therefore a sojourner 100 years. Cp. 12. 4.
8 full of. Heb. "satisfied with". Supply "days" (not "years"), with Sam., Onk., Jon., Sept., and Syr.
gathered to his people, an idiomatic *Euphemism* (Ap. 6) for death and burial. Abraham's "people" were idolaters (Josh. 24. 2). See note on 2 Sam. 12. 23.
9 Machpelah. Cp. 23. 9.
10 purchased. Cp. 23. 16.
11 God. Heb. Elohim. Ap. 4.
well. Heb. *bᵉ'ēr*. See note on 21. 19.
Lahai-roi. Cp. 16. 14; 24. 62.

C (p. 1)

12 Now these *are* THE GENERATIONS OF ISHMAEL, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:
13 And these *are* the names of the °sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,
14 And Mishma, and Dumah, and Massa,
15 Hadar, and Tema, Jetur, Naphish, and Kedemah:
16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.
1773 17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost and died; and was [8]gathered unto his people.
18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he °died in the presence of all his brethren.

F A (p. 36)

19 And these *are* THE GENERATIONS OF ISAAC, Abraham's son: Abraham °begat Isaac:

B a 1856

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.
21 And Isaac intreated °the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.
22 And the children struggled together within her; and she said, "If *it be* so, why *am* I thus?" And she went to enquire of [21]the LORD.

b

23 And [21]the LORD said unto her, "Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger."
24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.
25 And the first came out red, all over like an hairy garment; and they called his name Esau.
26 And after that came his brother out, and his hand took hold on Esau's °heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.
1836 27 And the boys grew: and Esau was a °cunning hunter, °a man of the field; and Jacob *was* a °plain man, dwelling in tents.
28 And Isaac loved Esau, because he did eat of *his* °venison: but Rebekah loved Jacob.

C

29 And Jacob °sod °pottage: and Esau came from the field, and he *was* faint:
30 And Esau said to Jacob, "Feed me, I pray thee, with that same °red [29]*pottage;* for I *am* faint:" therefore was his name called °Edom.
31 And Jacob said, "Sell me °this day thy °birthright."
32 And Esau said, "Behold, I *am* at the point to die: and what profit shall this [31]birthright do to °me?"

25. 12-18 (*C*, p. 1). THE GENERATIONS OF ISHMAEL.
(*Alternation.*)

C | A | 12. Ishmael. Birth.
B | 13-16. His sons. Names and dwelling.
A | 17. Ishmael. Death.
B | 18. His sons. Their dwelling.

18 died=had inheritance. Heb. *nāphal*, to fall, esp. as a lot, giving inheritance (Judg. 18. 1. 1 Chron. 1-. 20; 26. 14. 2 Chron. 15. 9. Ps. 16. 6 (cp. Josh. 23. 4. Heb. caused the lot to fall). Hence, to dwell with, as in Prov. 1. 14. Cp. Judg. 7. 12, to encamp, *lying along* the ground. Ishmael was to dwell in the presence (Heb. "on the face") of his brethren, i. e. mixed up with them (16. 12). See 37. 25, 28, 36; 39. 1, and cp. Judg. 8. 24 (Midian, being his half-brother (15. 11, 12). *Nāphal* never rendered "die" elsewhere.

25. 19—35. 29 (*F*, p. 1). THE GENERATIONS OF ISAAC (*Introversion and Alternation*).

F | A | 25. 19. The birth of Isaac.
B | a | 25. 20-22. Marriage with Rebekah.
b | 25. 23-28. Isaac's two sons.
C | 25. 29-34. Esau and Jacob.
D | E | 26. 1. Journey to Gerar.
F | 26. 2-5. Appearance of Jehovah.
G | c | 26. 6-11. Isaac's wife.
d | 26. 12-22. Sep. from Abim.
D | E | 26. 23. Journey to Beersheba.
F | 26. 24, 25. Appearance of Jehovah.
G | d | 26. 26-33. Cov. with Abim.
c | 26. 34, 35. Esau's wives.
C | 27. 1—35. 15. Esau and Jacob.
B | a | 35. 16-20. Death of Rachel.
b | 35. 21-26. Israel's twelve sons.
A | 35. 27-29. The death of Isaac.

19 begat. The same form of the verb as in ch. 5, used of the godly seed.
21 the LORD. Heb. Jehovah. Ap. 4.
26 heel. Heb. *yakob*, whence the name Jacob (*yakob*) heel-catcher: hence, contender.
27 cunning knowing or skilled in.
a man of the field. "The field is the world."
plain - upright or pure. Job 1. 1, 8; 2. 3, &c.
28 venison. Heb. *hunting.* Fig. *Metonymy* (of the Cause), Ap. 6, hunting put for what was caught. Eating was strong in Esau too (*v.* 34). It was "the will of the flesh" which Isaac's faith overcame in ch. 27, for he wished to bless Esau, and he loved his savoury meat. See note on 27. 3, 4. Cp. Heb. 11. 20.
29 sod. Part. of O. Eng. verb *seethe*, to boil.
pottage=anything cooked in a *pot.*
30 red. Heb. red red. Fig. *Epizeuxis* (Ap. 6). (No superlative in Heb.) Fig.=*that delicious red* [food]. Lentiles. See *v.* 34.
Edom=Heb. *red, ruddy.* A reference also to *v.* 25.
31 this day. Heb. "as on this very day." Fig. *Simile.* Ap. 6. Cp. Luke 23. 43.
birthright. Included (1) the Father's blessing and supremacy (which went to Jacob, ch. 27, and Judah, 49. 8. 1 Chron. 5. 1, 2); (2) a double portion (which went to Joseph, ch. 48. 1 Chron. 5. 1, 2); and (3) the Domestic Priesthood (which after going to the firstborn of each family was vested in Levi for the whole nation, Num. 3. 6, 12. Cp. Num. 16. 1-3).
32 me. Fig. *Ellipsis* (Ap. 6) = *Brachyology.* The words to be supplied are "I will sell it". A famine accounts for the sale. See 26. 1.

33 And Jacob said, "Swear to me [31]this °day;" and he sware unto him: and he sold his °birthright unto Jacob.

abt. 1812 34 Then Jacob gave Esau bread and pottage of lentiles; °and he did eat and drink, and rose up, and went his way: thus Esau °despised *his* [31]birthright.

D E (p. 36) **26** And there was a °famine in the land, beside the °first famine that was in the days of Abraham. And Isaac went unto °Abimelech king of the Philistines unto Gerar.

F 2 And °the LORD appeared unto him, and said, °"Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee; for °unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

4 And I will make thy seed to multiply as the °stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed °My °voice, and kept My °charge, My °commandments, My °statutes, and My °laws."

G c 6 And Isaac dwelt in Gerar:

7 And the °men of the place asked *him* of his wife; and °he said, "She *is* my °sister:" for he feared to say, "*She is* my wife;" "lest," *said he*, "the °men of the place should kill me for Rebekah;" because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* °sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, °"Behold, of a surety she *is* thy wife: and °how saidst thou, 'She *is* my sister?'" And Isaac said unto him, "Because I said, 'Lest I die for her.'"

10 And Abimelech said, °"What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought °guiltiness upon us."

11 And Abimelech charged all *his* people, °saying, "He that toucheth this man or his wife shall surely be put to death."

G d 12 Then Isaac sowed in that land, and °received in the same year an hundredfold: and [2]the LORD blessed him.

13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great °store of servants: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, "Go from us; for thou art much mightier than we."

17 And Isaac departed thence, and pitched his tent in °the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged °in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called °their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a °well of °springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, "The water *is* ours:" and he called the name of the well °Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it °Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it °Rehoboth; and

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33 day. Fig. *Brachyology*. Ap. 6. Supply "that thou wilt sell it".
birthright. The Severus Codex here reads "ware", i. e. Esau treated his birthright as merchandise. See Ap. 34.
34 and. Fig. *Polysyndeton* (Ap. 6). *Four* "ands" marking the deliberateness of Esau's acts, and their solemn significance. He despised *grace*. See Ap. 10.
despised. Hence in Heb. 12. 16 he is called "a profane person".

26 (D E, p. 36). ISAAC'S JOURNEY TO GERAR.

1 famine. Accounts for Esau's despair of living, and hence selling his birthright. 25. 29-34.
first. One of the thirteen famines. See note on 12. 10.
Abimelech = official name. Not the same as ch. 20. 2.
2 the LORD. Heb. Jehovah. Ap. 4.
Go not down (as Abraham did, ch. 12. 10).
3 unto thee. So to each Patriarch: Abraham (13. 15), Jacob (28. 13, &c.), involving resurrection. See note on 50. 24, and cp. Ex. 3. 6 and Matt. 22. 23-33.
4 stars. Fig. *Parœmia*. Ap. 6.
5 My. Repeated 5 times for emph. The No. of Grace. See Ap. 10 and note on John 1. 17.
voice, to be heard and believed (Rom. 10. 17).
charge, to be observed.
commandments, to be obeyed.
statutes, i. e. decrees, to be acknowledged.
laws, i. e. instructions to be followed.
7 men. Heb. pl. of *'ish*, or *'enosh*. Ap. 14.
he said. As Abraham had said (12. 13; 20. 2, 12).
sister. See note on 20. 12.
8 sporting with, or caressing.
9 Behold. Fig. *Asterismos*. Ap. 6.
how . . .? Fig. *Erotēsis*. Ap. 6.
10 What . . .? Fig. *Erotēsis*. Ap. 6.
guiltiness. See Ap. 15 and 44. ii.
11 saying. One of the Laws given and observed before Moses. See Ap. 15.
12 received. Heb. found. Fig. *Synecdoche* (of the Species). Ap. 6. Cp. 6. 8. Rom. 4. 1.
14 store = body.
17 the valley. Some distance from the city.
18 in the days of Abraham his father. Isaac a placid character: shown by his obedience (22. 6, 8), his meekness in betrothal (24), his mourning for his mother (24. 63-67; cp. note on *v.* 63), his following in his father's steps to Gerar (20. 1) in denying his wife there (20), his finding an Abimelech and Phichol there, and digging wells there, renewing the oath and renaming the well.
their names. Cp. the four names below and their special meaning.
19 well. Heb. *'ayin*. See note on 21. 19.
springing. Heb. living. See note on 21. 19.
20 Esek. Heb. strife or contention.
21 Sitnah. Heb. opposition.
22 Rehoboth. Heb. roominess.

he said, "For now [2]the LORD hath made room for us, and we shall be fruitful in the land."

D E (p. 36) 23 And he went up from thence to °Beer-sheba.

F 24 And [2]the LORD appeared unto him the same night, and said, "I *am* the °God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake."

25 And he builded an altar there, and called upon the name of [2]the LORD, and pitched his tent there: and there Isaac's servants digged a well.

G d 26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and °Phichol the chief captain of his army.

27 And Isaac said unto them, "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?"

28 And they said, "We °saw certainly that [2]the LORD was with thee: and we said, 'Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not °touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace:' thou *art* now the blessed of [2]the LORD."

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, "We have found water."

33 And he called it °Shebah: °therefore the name of the city *is* Beer-sheba unto this day.

c 34 And Esau was forty years old when he took to wife °Judith the daughter of °Beeri the 1796 °Hittite, and °Bashemath the daughter of Elon the Hittite:

35 Which were a °grief of °mind unto Isaac and to Rebekah.

C J e (p. 38) 1759 **27** And it came to pass, that when Isaac was °old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, "My son:" and he said unto him, °"Behold, *here am* I."

2 And he said, [1]"Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and °take me *some* venison;

4 And make me savoury meat, °such as I love, and bring *it* to me, that I may eat; that °my soul may °bless thee before I die."

5 And Rebekah °heard when Isaac °spake to Esau his son. And Esau went to the field to hunt *for* [3]venison, *and* to bring *it*.

6 And Rebekah spake unto Jacob her son, saying, [1]"Behold, I heard thy father speak unto Esau thy brother, saying,

7 'Bring me [3]venison, and make me savoury

23 Beer-sheba. Heb. the well of the oath.

24 God. Heb. *Elohim*. Ap. 4.

26 Phichol. Prob. an official military title. Cp. 21. 22.

28 saw certainly. Fig. *Polyptōton* (Ap. 6), for emphasis. Heb. "seeing we saw". Cp. 2. 16 "*freely* eat"; 27. 30 "*scarce* gone out"; 43. 3 "*solemnly* protest"; 43. 7 "asked us *straitly*", "could we *certainly* know"; 43. 20 "came *indeed* down"; Ex. 5. 23 "not delivered us *at all*"; 18. 18 "wilt *surely* wear away"; 21. 5 "shall *plainly* say"; Job 37. 2 "hear *attentively*"; Num. 22. 17, 37 "promote thee to *very great* honour" = honouring I will honour thee; 24. 10 "*altogether* blessed", Heb. "blessing thou hast blessed". Num. 26. 65; 30. 12 "*utterly* destroyed"; 23. 11; 24. 10 "*altogether* blessed".

29 touched. Fig. *Tapeinosis*. Ap. 6. Emphasising the fact that so far from injuring him in any way they had shown him favour.

33 Shebah. Heb. an oath.

therefore. Same name given by Abraham (21. 31). Names were sometimes reimposed for a new reason. Cp. Bethel (28. 18, 19 with 35. 6, 7) and Israel (32. 28 with 35. 10).

34 These names exhibit the Fig. *Polynymia*. Ap. 6.

Judith. She had a second name, Aholibamah (36. 5, 14, 25).

Beeri. His name was also Anah, but he had acquired the name "Beeri" (or the spring-man) from his having discovered the hot springs. See on 36. 24.

Hittite = the general name. See note on 1 Kings 10. 29.

Bashemath had a second name, Adah. The name Bashemath dropped in 36. 2 to avoid confusion with the daughter of Ishmael. In ch. 26 we have general *history*, but in 36 precise *genealogy*.

35 grief. Fig. *Metonymy* (of Effect), Ap. 6, grief put for that which caused it. No wonder it caused "bitterness of spirit" when we remember who the Canaanites were.

mind = spirit. Heb. *ruach*. See Ap. 9.

27. 1—35. 15 (*C*, p. 36). ESAU AND JACOB. (*Introversion and Alternation.*)

C	H	J	e	27. 1-40. Deception of father and brother by Jacob and Rebekah.
			f	27. 41. Hatred of Esau.
			K	27. 42 — 28. 5. Departure of Jacob to Padan-aram.
			I	g 28. 6-9. Esau's wives.
				h 28. 10-22. Jacob's Vision at Bethel.
			I	*g* 29. 1 — 31. 55. Jacob's wives.
				h 32. 1, 2. Jacob's Vision at Mahanaim.
	H	*J*	*f*	32. 3 — 33. 17. Reconciliation of Esau.
			e	33. 18 — 34. 31. Deception of Shechemites by Jacob's sons.
			K	35. 1-15. Return of Jacob to Padan-aram.

1 old. About 137 years (same age as his brother Ishmael died at). He recovered and lived 43 years longer (cp. 35. 28).

Behold. Fig. *Asterismos*. Ap. 6.

3 take me some venison. Heb. hunt me some hunting. Fig. *Polyptōton*, Ap. 6, and *Metonymy* (of Cause), Ap. 6, by which venison, the result of hunting, is put for the hunting itself (from Lat. *venatio*, a hunting). In ch. 25. 29 Esau missed his venison and lost his birthright. Was he now to miss it again and lose his blessing?

4 such as I love. See *vv.* 9, 14 and 25. 28.

my soul = myself. Heb. *nephesh*. Ap. 13.

bless thee. He must have heard that he was to bless Jacob, for it was "by faith" he ultimately did so (Heb. 11. 20); and it came "by hearing" (Rom. 10. 17). "The will of the flesh" made him wish to bless Esau (cp. *v.* 4 with 25. 28). But his faith in the end overcame "the will of the flesh" in him.

5 heard. Heb. was listening.

spake. Heb. was speaking.

meat, that I may eat, and bless thee before °the LORD before my death.'

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, [4]such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death."

11 And Jacob said to Rebekah his mother, "Behold, Esau my brother *is* a hairy °man, and I *am* a smooth °man:

12 My father peradventure will feel me, and I shall °seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing."

13 And his mother said unto him, "Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*."

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, [4]such as his father loved.

15 And Rebekah took °goodly °raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, "My father:" and he said, "Here *am* I; who *art* thou, my son?"

19 And Jacob said unto his father, °"I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that °thy soul may bless me."

20 And Isaac said unto his son, "How *is it* that thou hast found *it* so quickly, my son?" And he said, "Because [7]the LORD thy °God brought *it* to me."

21 And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not."

22 And Jacob went near unto Isaac his father; and he felt him, and said, "The voice *is* Jacob's voice, but the hands *are* the hands of Esau."

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, "*Art* thou my very son Esau?" And he said, "I *am*."

25 And he said, "Bring *it* near to me, and I will eat of my son's [3]venison, that [4]my soul may bless thee." And he brought *it* near to him, and he did eat: and he brought him °wine, and he drank.

26 And his father Isaac said unto him, "Come near °now, and kiss me, my son."

27 And he came near, and kissed him: and he smelled the smell of his [15]raiment, and blessed him, and said, "See, the smell of my son *is* as the smell of a field which [7]the LORD hath blessed:

28 Therefore [20]God give thee of the dew of heaven, and the fatness of the earth, and plenty of °corn and °wine:

29 Let °people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee."

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet °scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, "Let my father arise, and eat of his son's venison, that [19]thy soul may bless me."

32 And Isaac his father said unto him, "Who *art* thou?" And he said, "I *am* thy son, °thy firstborn Esau."

33 And Isaac °trembled very exceedingly, and said, "Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed."

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, "Bless me, *even* me also, O my father."

35 And he said, "Thy brother came with subtilty, and hath taken away thy blessing."

36 And he said, "Is not he rightly named

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7 the LORD. Heb. Jehovah. Ap. 4.

11 man. Heb. *'ish*. See Ap. 14. ii.

12 seem. He shrinks, not from the fraud, but from its detection.

15 goodly. Heb. desires. Fig. *Metonymy* (of the Adjunct), Ap. 6, put for the things desired or coveted (2 Chron. 36. 10. Isa. 64. 11. Lam. 1. 10).

raiment. All raiment in the East to this day marks the social rank and position of the wearer. Among the Bedouins, the chief and his eldest son wear a distinctive garment. This accounts for Jacob's desire here, and his act with Joseph (37. 3). Being the garment of the firstborn it doubtless denoted also his official and priestly position. Here, Heb. *beged* (cp. Ex. 28. 2, 4; 35. 19. Lev. 10. 6; 21. 10), used of sacred things. Not the word rendered clothes in Deut. 29. 5. No wonder Esau is called "profane" when he sold this his birthright (Heb. 12. 16).

19 I am. Said perhaps because he had bought the birthright.

thy soul = thou. Heb. *nephesh*. Ap. 13.

20 God. Heb. *Elohim*. Ap. 4.

25 wine = Heb. *yayin*. See Ap. 27. i.

26 now. Not an adv. of time, but an expletive in command, emphasising the solemnity of the command. It must have been at this point that Isaac's faith overcame "the will of the flesh", and made him resolve to bless Jacob, in spite of it.

28 corn. Put by *Metonymy* (of the Cause), Ap. 6, for bread and solid food generally. Cp. Lam. 2. 12.

wine. Heb. *tīrōsh*. See Ap. 27. ii. Usually combined with "corn", as put by *Metonymy* (of the Cause) for all liquids. Ap. 6. **29 people.** Heb. peoples.

30 scarce gone out. Heb. "going was gone". Fig. *Polyptōton*, for emph.; well represented by the word "scarce". See note on 26. 28.

32 thy firstborn. Esau still claims what he had sold.

33 trembled very exceedingly. The Fig. *Polyptōton* (Ap. 6) is thus beautifully rendered. Heb. "trembled a great trembling greatly." See note on 26. 28. This trembling was not from doubt, or from the discovery (now made, *vv.* 26, 27), but on account of the difficulty into which it had brought him with a man of Esau's temperament.

°Jacob? for he hath °supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my °blessing." And he said, "Hast thou not reserved a blessing for me?"

37 And Isaac answered and said unto Esau, °"Behold, I have made him °thy lord, and all his brethren have I given to him for servants; and with corn and °wine have I sustained him: and what shall I do now unto thee, my son?"

38 And Esau said unto his father, "Hast thou but one blessing, my father? bless me, *even* me also, O my father." And Esau lifted up his voice, and °wept.

39 And Isaac his father answered and said unto him, °"Behold, thy dwelling shall be °the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt °serve thy brother; and it shall come to pass when thou shalt have the dominion, that °thou shalt break his yoke from off thy neck."

f (p. 38) 41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, "The days of mourning for my father are °at hand; then will I slay my brother Jacob."

K 42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, °"Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, °flee thou to Laban my brother to °Haran;

44 And tarry with him °a few days, °until thy brother's fury turn away;

45 [44]Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: °why should I be deprived also of you °both in one day?"

46 And Rebekah said to Isaac, "I am weary of my life because of the °daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, °what good shall my life do me?"

28 And Isaac called Jacob, and °blessed him, and charged him, and said unto him, °"Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to °Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 °And °GOD ALMIGHTY bless thee, and make thee fruitful, and multiply thee, that thou mayest be a °multitude of °people;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land °wherein thou art a stranger, which °God gave unto Abraham."

5 And Isaac sent away Jacob: and he went to [2]Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

I g 6 When Esau saw that Isaac had blessed Jacob, °and sent him away to Padan-aram, to take him a wife from thence; °and that as he blessed him he gave him a charge, saying, "Thou shalt not take a wife of the daughters of °Canaan;"

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of [6]Canaan °pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had °Mahalath the

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Jacob. See on 25. 26.

supplanted. Jacobed or over-reached me. See note on 25. 26 and 32. 28.

blessing. This "blessing" is the "it" of Heb. 12. 17.

37 Behold. Fig. *Asterismos.* Ap. 6.

thy lord - a mighty man unto thee. See Ap. 14. iv. Fulfilled in 2 Sam. 8. 14.

wine. See note on *v.* 28 above.

38 wept. See Heb. 12. 17, but could not change his father's mind.

39 Behold. Fig. *Asterismos.* Ap. 6.

the fatness of the earth, and of. Heb. of the fatness, &c. The "of", which is omitted in the first clause, is the prep. מ, which means "from". R.V. marg. *away from.* Cp. Isa. 22. 3. Jer. 48. 33. Lam. 4. 9. Should be "Far from the fatness of the earth shall be thy dwelling, and far from the dew of the heavens," &c. Jacob had already received the blessing "of" the fatness of the earth or the land (*v.* 28). Esau's was to be far from it, in the desert; and so it was.

40 serve. See 1 Sam. 14. 47. 2 Sam. 8. 14. 2 Kings 8. 20, and cp. 1 Kings 22. 47.

thou shalt break. Fulfilled in 2 Kings 8. 20, 22. 2 Chron. 21. 8-10.

41 at hand. Isaac mistaken, *vv.* 1, 2. Esau mistaken here.

42 Behold. Fig. *Asterismos.* Ap. 6.

43 flee thou. Heb. flee for thyself.

Haran. See 11. 31.

44 a few days. Rebekah mistaken, for he was there 20 years. **until.** Fig. *Synonymia.* Ap. 6.

45 why . . ? Fig. *Erotēsis.* Ap. 6.

both. Jacob by Esau's hand, and Esau by the avenger of blood. 9. 6.

46 daughters of Heth. Refers to Esau's wives. 26. 34, 35.

what good. Fig. *Erotēsis*, and Fig. *Aposiopēsis*, Ap. 6, Lit. "Wherefore to me life?" Eng. Idiom, "What good would my life be to me?"

28 1 blessed. This blessing God endorses (*vv.* 13-15), by sending Jacob to Haran, as he had blessed Abraham to bring him from Haran (12. 1-3).

Thou shalt not take. See 24. 3.

2 Padan-aram - the plain of Syria.

3 And. Note the Fig. *Polysyndeton* in *vv.* 3 & 4 (Ap. 6), marking 4 items in blessing. See Ap. 10.

GOD ALMIGHTY. *El Shaddai.* See Ap. 4.

multitude: or convocation. Heb. *kāhal.* First occ. Occurs 123 times: rendered "multitude" 3, "assembly" 17, "congregation" 86, "company" 17. Cp. 49. 6. Ps. 22. 22, 25.

people. Heb. peoples.

4 wherein thou art a stranger. Heb. of thy sojournings.

God. Heb. *Elohim.* Ap. 4.

6 and. Note the Fig. *Polysyndeton* (Ap. 6), emphasising (*vv.* 6-8) the effort of Esau to note what would please his parents.

Canaan. Cp. 24. 3, and remember who these Canaanites were. See note on 12. 6.

8 pleased not. Cp. 26. 35.

9 Mahalath. She had a second name, Bashemath. See ch. 36. 3.

daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

h (p. 38) 10 °And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took °of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and °behold a °ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, [12]behold, °the LORD stood °above it, and said, "I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, °to thee °will I give it, and to thy seed;

14 And thy seed shall be as the °dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and °in thee and in thy seed shall °all the families of the earth be blessed.

15 And, [12]behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for °I will not leave thee, until I have done *that* which I have spoken to thee of."

16 And Jacob awaked out of his sleep, and he said, °"Surely [13]the LORD is in °this place; and I knew *it* not."

17 And he was afraid, and said, "How dreadful *is* this place! this *is* none other but °the house of God, and this *is* the gate of heaven."

18 And Jacob rose up early in the morning, and took °the stone that he had put *for* his pillows, and set it up *for* a °pillar, and °poured oil upon the top of it.

19 And he called the name of that place °Beth-el: but the name of that city *was called* Luz at the first.

20 And Jacob °vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall [13]the LORD be my God:

22 And °this stone, which I have set *for* a [18]pillar, shall be °God's house: and of all that Thou shalt give me I will surely give the °tenth unto Thee."

I g i[1] (p. 41) **29** Then Jacob °went on his journey, and came into the land of the people of the east.

2 And he looked, and °behold a °well in the field, and, lo, there *were* °three flocks of sheep lying by it; for out of that °well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the [2]well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, "My brethren, whence *be* ye?" And they said, "Of Haran *are* we."

5 And he said unto them, "Know ye Laban the °son of Nahor?" And they said, "We know *him*."

6 And he said unto them, "*Is* he well?" And they said, "*He is* well: and, °behold, Rachel his daughter cometh with the sheep."

10 And. Note the Fig. *Polysyndeton* (Ap. 6), emphasizing the items in *vv.* 10–15.

11 of the stones. Heb. from; i. e. one from among them. Cp. *vv.* 18, 22.

12 behold. Fig. *Asterismos.* Ap. 6.

ladder. Heb. *sullam*, from *salal*, to pile up like terraces; a way cast up, stairway. Occurs only here. Cp. Isa. 35. 8–10; 57. 14; 62. 10.

13 the LORD = Jehovah (Ap. 4).

above it. The Heb. accent (*zark'ā*) emphasizes this as meaning "beside him" (cp. 18. 2, where *'al* is rendered "by"). It is not the angels, but the Divine faithfulness and promise, which mark "this place" (*vv.* 16, 17) and make it "the house of God".

to thee. As He had said to Abraham (13. 15) and to Isaac (26. 3). See note on 5*v.* 24.

will I. Note the "shalls" and "wills" in this and all these repetitions of Jehovah's covenant.

14 dust . . . &c. Fig. *Parœmia.* Ap. 6. See on 15. 5.

in thee. Mark the personal gift, and see note on 17. 7 and 50. 24.

all. This can be fulfilled only in Christ.

I will not leave thee. This promise first made, here, to Jacob for covenant grace; to the People, for journey (Deut. 31. 6); to Joshua, for conflict (Josh. 1. 5, 8); to Solomon, for work (1 Chron. 28. 20); to us, for daily provision (Heb. 13. 5, 6).

16 Surely. Fig. *Ecphonēsis.* Ap. 6.

this place. See on the word "above", *v.* 13.

17 the house of God. This "house" is the place where God meets the unworthy in *grace.* It was so with David (1 Chron. 22. 1). It is so for us. Our "place of worship" is where God manifests Himself to us in grace. "The God of all grace" is emphatically "the God of Jacob" (Ps. 146. 5).

18 the stone. See *v.* 11. Not the so-called "Coronation stone" in London: inasmuch as the heads of the "Geological Survey of Great Britain" unanimously declared that "no stone of that kind was to be found in any part of the Holy Land whence it traditionally comes". Prof. Ramsay also pronounced it as being "not known to occur in Egypt or in the rocks around Bethel".

pillar. Afterwards forbidden. Lev. 26. 1. Deut. 16. 22.

poured oil. A law before Moses. See Ap. 15.

19 Beth-el. Heb. the house of El.

20 vowed a vow = made a solemn vow. Fig. *Polyptōton.* Ap. 6. The first recorded vow.

22 this stone. See *vv.* 11, 18.

God's house. Heb. *Beth-elohim*, not Beth-el.

tenth. See Ap. 15 and cp. 14. 20.

29. 1—31. 55 (*g*, p. 38). JACOB'S WIVES.
(*Repeated Alternation.*)

g | i[1] | 29. 1–14. Arrival at Padan-aram.
k[1] | 29. 15 — 30. 24. Servitude.
i[2] | 30. 25, 26. Return desired.
k[2] | 30. 27 — 31. 16. Service.
i[3] | 31. 17–55. Return effected.

1 went, &c. = lifted up his feet. Heb. *Idiom*, Ap. 6.

2 behold. Fig. *Asterismos.* Ap. 6.

well. Heb. *bᵉēr.* See note on 21. 19.

three flocks. Cp. *v.* 8.

5 son. Fig. *Synecdoche* (of Species), Ap. 6, put for grandson. Cp. 24. 15. In *v.* 12 Jacob calls himself the "brother" of Laban by the same Fig.

6 behold. Fig. *Asterismos.* Ap. 6.

7 And he said, °"Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*."
8 And they said, "We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep."
9 And while he yet spake with them, Rachel came with °her father's sheep: for she kept them.
10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.
11 And Jacob °kissed Rachel, and lifted up his voice, and wept.
12 And Jacob told Rachel that he *was* her father's °brother, and that he *was* Rebekah's son: and she ran and told her father.
13 And it came to pass, when Laban °heard the tidings of Jacob his sister's son, that he ran to meet him, °and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.
1759 14 And Laban said to him, "Surely thou *art* my bone and my flesh." And he abode with him the °space of a month.

k[1] (p. 41) 15 And Laban said unto Jacob, "Because thou *art* my [12]brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?"
16 And Laban had two daughters: the name of the elder *was* °Leah, and the name of the younger *was* °Rachel.
17 Leah *was* °tender eyed; but Rachel was °beautiful and °well favoured.
18 And Jacob loved Rachel; and said, "I will serve thee seven years for Rachel thy younger daughter."
19 And Laban said, "*It is* better that I give her to thee, than that I should give her to another man: abide with me."
20 And Jacob °served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.
21 And Jacob said unto Laban, "Give *me* my wife, for my days are fulfilled, that I may go in unto her."
22 And Laban gathered together all the men of the place, and made a feast.
23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.
24 And Laban gave unto his daughter Leah °Zilpah his maid *for* an handmaid.
25 And it came to pass, that in the morning, °behold, it *was* Leah: and he said to Laban, "What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?"
26 And Laban said, "It must not be so done in our country, to give the younger before the firstborn.
27 Fulfil her week, and °we will give thee this also for the service which thou shalt serve with me yet seven other years."
28 And Jacob did so, and fulfilled °her week: and °he gave him Rachel his daughter to wife also.
29 And Laban gave to Rachel his daughter °Bilhah his handmaid to be her maid.
30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.
31 And when the °LORD saw that Leah *was* °hated, He opened her womb: but Rachel *was* barren.
32 And Leah conceived, and bare a son, and 1751
she called his name °Reuben: for she said, "Surely the [31]LORD hath looked upon my affliction; now therefore my husband will love me."
33 And she conceived again, and bare a son; 1750
and said, "Because the [31]LORD hath °heard that I *was* hated, He hath therefore given me this *son* also:" and she called his name °Simeon.
34 And she conceived again, and bare a son; 1749
and said, "Now this time will my husband be °joined unto me, because I have born him three sons:" therefore °was his name called °Levi.

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7 Lo. Fig. *Asterismos*, Ap. 6, giving life to the scene.
9 her father's sheep. Shepherds usually slaves, younger sons, or daughters. Cp. David, 1 Sam. 17. 13–15. Ex. 2. 16, 17. Note exception, Gen. 37. 14, and reason.
11 kissed. The Eastern greeting.
12 brother. See on *v.* 5 and Ap. 29.
13 heard the tidings. Fig. *Polyptōton*. Ap. 6. "Heard the hearing."
and. Fig. *Polysyndeton*, Ap. 6, for emphasis.
14 space of a month. Heb. a month of days, i. e., by Fig. *Hypallage* (Ap. 6), the days of a month. Cp. Num. 11. 20.
16 Leah. Heb. weary. **Rachel.** Heb. a ewe.
17 tender = weak.
beautiful = comely in form. Cp. 39. 6.
well favoured = comely in countenance.
20 served. Cp. Hos. 12. 12.
24 Zilpah. See on *v.* 29.
25 behold. Fig. *Asterismos*. Ap. 6. To call attention to the fact that he was deceived, as he had deceived Isaac (ch. 27).
27 we, i. e. I, by Fig. *Heterosis* (of Number). Ap. 6.
28 her, i. e. Leah's week.
he gave him Rachel. A popular mistake to suppose that Jacob did not marry Rachel till the end of the second seven years, for in the first seven were born seven sons: Reuben, Simeon, Levi, Judah, Dan, Naphtali, and Joseph. In the second seven: Gad, Asher, Issachar, Zebulon, and Dinah.
29 Bilhah. This was strictly in accordance with the Code of Khammurabi, § 145. See Ap. 15.
31 LORD. Jehovah used with the five sons (29. 31–35 and 30. 24). Elohim is used with six (30. 2, 6, 17, 18, 20, 23). No title used with Benjamin (35. 16–18). All were in pairs. Two pairs from Leah, one pair from Bilhah, one from Zilpah, one from Leah, one from Rachel.
hated. Fig. *Metonymy* (of Cause), Ap. 6, by which love and hate are put for the esteem or neglect, caused by love and hate = less loved, Deut. 21. 15. Matt. 6. 24. Luke 14. 26.
32 Reuben. Heb. *behold a son*. For the various orders of the 12 tribes, see Ap. 45.
33 heard. Heb. *shām'a* (heard).
Simeon. Heb. *Shim^{e}'ōn* (hearing). Fig. *Paronomasia*, Ap. 6.
34 joined. Heb. *yillaveh* (joined).
was his name called. Heb. she called his name, with Sam. and Sept. Error due to neglected abbreviation in primitive Heb. text. Fig. *Paronomasia*. Ap. 6.
Levi. Heb. *Lēvī* (joiner).

1748 35 And she conceived again, and bare a son: and she said, "Now will I °praise the [31]LORD:" therefore she called his name Judah; and °left bearing.

30 And when Rachel saw that she bare Jacob no °children, Rachel envied her sister; and said unto Jacob, "Give me °children, or else I die."

2 And Jacob's anger was kindled against Rachel: and he said, "*Am* I in °God's stead, Who hath withheld from thee the fruit of the womb?"

3 And she said, "Behold my maid °Bilhah, go in unto her; and she shall bear upon my knees, that I may also °have children by her."

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

1749 6 And Rachel said, "God hath °judged me, and hath also heard my voice, and hath given me a son:" therefore called she his name °Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

1748 8 °And Rachel said, "With °great wrestlings have I wrestled with my sister, and I have prevailed:" and she called his name °Naphtali.

9 When Leah saw that she had left bearing, she took °Zilpah her maid, and gave her Jacob to °wife.

10 And Zilpah Leah's maid bare Jacob a son.

1747 11 And Leah said, °"A troop cometh:" and she called his name °Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

1746 13 And Leah said, °"Happy am I, for the daughters °will call me blessed:" and she called his name °Asher.

14 And Reuben went in the days of wheat harvest, and found °mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, "Give me, I pray thee, of thy son's mandrakes."

15 And she said unto her, "*Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's [14]mandrakes also?" And Rachel said, "Therefore he shall lie with thee to night for thy son's mandrakes."

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, "Thou must come in unto me; for surely I have hired thee with my son's [14]mandrakes." And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, "God hath given me my °hire, because I have given my maiden to my husband:" and she called his name °Issachar.

1745 19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, "God hath endued me *with* a good °dowry; now will my husband dwell with me, because I have born him six sons:" and she called his name °Zebulun.

21 And afterwards she bare a °daughter, and called her name °Dinah.

22 And °God remembered Rachel, and God hearkened to her, and opened her womb.

35 praise. Heb. *'ōdeh* (I shall, or, Let me *praise*); *yᵉhūdah* (he shall be praised). Cp. Gen. 49. 8. Fig. *Paronomasia.* Ap. 6.
left: i. e. for a time.

30 1 children. Heb. sons.
2 God's. See note on 29. 31.
3 Bilhah. This was strictly in accordance with the Code of Khammurabi, § 145. See Ap. 15. Cp. 29. 29.
have children. Heb. be builded up. See note above, and cp. 16. 1-3.
6 judged. Heb. *dānannī* (judged).
Dan. Heb. judge. Fig. *Paronomasia.* Ap. 6.
8 And. Fig. *Polysyndeton*, for emphasis. Ap. 6.
great wrestlings have I wrestled. Heb. with wrestlings of *El* (= GOD) i. e. mighty wrestlings. Fig. *Polyptōton*, and *Paronomasia.* Ap. 6.
Naphtali. Heb. my wrestling.
9 Zilpah . . . . wife. This was strictly in accordance with the Code of Khammurabi, § 145. Cp. 16. 1-3; 30. 3, 4. See Ap. 15.
11 A troop. Heb. over-run, or, have victory; so the Sept., Syr., Arab., Onk., Vulg.
Gad = Jupiter (of the Babylonians). See Isa. 65. 11 marg., and Josh. 11. 17; 12. 7, where Baal-Gad = the God-Jupiter.
13 Happy. Heb. *bᵉ'āshrī* (happy).
will call, &c. Heb. *'ishshrūnī* (sure to call me).
Asher. Heb. *Asher* (happy). Cp. Deut. 33. 24. Fig. *Paronomasia.* Ap. 6.
14 mandrakes. Sept. *mandragora*, the root easily formed, by pinching it, into the shape of a man. Hence its name; also supposed to be and used as a "love-philtre". Arab. = "apples of Satan".
18 hire. Heb. *sᵉkārī* (hire). Fig. *Paronomasia.* (Ap. 6), with Issachar.
Issachar. Heb. there is hire, or, he is wages.
20 dowry = God hath dowered me with a good dowry. Fig. *Polyptōton.* Ap. 6.
Zebulun. Heb. dwelling, or habitation. An Assyrian word, *to honour*, brought out of Ur.
21 daughter. Jacob may have had other daughters not named.
Dinah. Heb. prob. vindication, or, judgment.
22 God remembered. Fig. *Anthropopatheia.* Ap. 6.
22-24 Fig. *Hysterologia*, Ap. 6, for Joseph born after Naphtali, not after Dinah. This Fig. is used to keep Leah's children together.
24 Joseph. Heb. *yōsēph*, may He add.
The LORD. Note the occurrence of Jehovah here in connection with Joseph.
shall add. Heb. *yoṣēph*, is adding. Fig. *Paronomasia.* Ap. 6.
27 tarry: for. Fig. *Ellipsis*, Ap. 6. iid, which requires some such supply.
experience = by divination. Heb. *niḥashtī*, from *naḥash* (Gen. 3. 1).

23 And she conceived, and bare a son; and said, "God hath taken away my reproach:"

24 And she called his name °Joseph; and said, °"The LORD °shall add to me another son."

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, "Send me away, that I may go unto mine own place, and to my country. i² (p. 41)

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee."

27 And Laban said unto him, "I pray thee, if I have found favour in thine eyes, °*tarry: for* I have learned by °experience that [24]the LORD hath blessed me for thy sake." k²

28 And he said, "Appoint me thy wages, and I will give *it.*"
29 And he said unto him, "Thou knowest how I have served thee, and how thy cattle was with me.
30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and [24]the LORD hath blessed thee since my coming: and now when shall I °provide for mine own °house also?"
1742 31 And he said, "What shall I give thee?" And Jacob said, "Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock.
32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.
33 So shall my righteousness °answer for me °in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me."
34 And Laban said, "Behold, I would it might be according to thy word."
35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.
36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.
37 And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.
38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.
39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.
40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.
41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.
42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.
43 And °the man increased °exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

31 And he heard the words of Laban's sons, saying, "Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this °glory."
2 And Jacob beheld the countenance of Laban, and, °behold, it *was* not toward him °as before.
3 And °the LORD said unto Jacob, "Return unto the land of thy fathers, and to thy kindred; and I will be with thee."
4 And Jacob sent and called Rachel and Leah to the field unto his flock,
5 And said unto them, "I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.
6 And ye know that with all my power I have served °your father.
7 And your father hath deceived me, and changed my wages ten times; but God °suffered him not to °hurt me.
8 If he said thus, 'The speckled shall be thy wages;' then all the cattle bare speckled: and if he said thus, 'The ringstraked shall be thy hire;' then bare all the cattle ringstraked.
9 Thus God hath taken away the cattle of your father, and given *them* to me.
10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, [2]behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.
11 And the °angel of God spake unto me in a dream, *saying*, 'Jacob:' And I said, 'Here *am* I.'
12 And he said, 'Lift up now thine eyes, and see, all the rams which leap upon the °cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.
13 I *am* the °GOD of Beth-el, where thou anointedst the pillar, *and* where thou °vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred.'"
14 And Rachel and Leah answered and said unto him, °"*Is there* yet any portion or inheritance for us in our father's house?
15 °Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

30 provide. Heb. the verb *to do*, which by *Metonymy* (of the Cause), Ap. 6, means to provide, or, do for.
house. Fig. *Metonymy* (of Subject), Ap. 6, by which "house" is put for all who dwell in it.
33 answer. By the Fig. *Prosopopœia*, Ap. 6, righteousness is personified.
in time to come. Heb. *to-morrow.* Fig. *Antimereia* (of Adverb), Ap. 6 = some future day.
43 the man. Heb. *ha-'ish.* Ap. 14. ii.
exceedingly. Heb. *mᵉōd mᵉōd* = greatly greatly. Fig. *Epizeuxis.* Ap. 6.

31. 1 glory. Heb. weight. Fig. *Metonymy* (of Effect), Ap. 6 = wealth, the effect (i. e. the burden or weight) being put for that which caused it.
2 behold. Fig. *Asterismos.* Ap. 6.
as before. Heb. yesterday and the day before. Fig. *Synecdoche* (of the Part), Ap. 6 = aforetime.
3 the LORD = Jehovah (Ap. 4).
6 your father: repeated at beginning of next verse by the Fig. *Anadiplosis.* Ap. 6.
7 suffered him not. Fig. *Idioma.* Ap. 6. Heb. did not give him to do me evil.
hurt. Heb. *rā'ā'.* See Ap. 44. viii.
11 angel of God (Heb. *Elohim*). In *v.* 13 called by Himself, "I am the God of Beth-el", El of Beth-el. Cp. 28. 12, 13, and 48. 16.
12 cattle. Cp. Ps. 50. 10.
13 GOD. Heb. *'El.* See Ap. 4.
vowedst a vow. Fig. *Polyptōton*, Ap. 6 = madest a solemn vow.
14 Is there yet, &c.? Fig. *Erotēsis.* Ap. 6.
15 Are we not, &c.? Fig. *Erotēsis.* Ap. 6.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do."

i³ (p. 41) 17 Then Jacob rose up, and set his sons and his wives upon camels;
18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.
19 And Laban went to shear his sheep: and Rachel had stolen the °images that *were* her father's.
20 And Jacob stole away °unawares to Laban the Syrian, in that he told him not that he fled.
1739 21 So he fled with all that he had; and he rose up, and passed over °the river, and set his face *toward* the mount °Gilead.
22 And it was told Laban on the third day that Jacob was fled.
23 And he took his °brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.
24 And God came to Laban the Syrian in a dream by night, and said unto him, "Take heed that thou speak not to Jacob either °good or bad."
25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.
26 And Laban said to Jacob, ° "What hast thou done, that thou hast stolen away [20] unawares to me, and carried away my daughters, as captives *taken* with the sword?
27 °Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away °with mirth, and with songs, with tabret, and with harp?
28 And hast not suffered me to kiss my °sons and my daughters? thou hast now done foolishly in *so* doing.
29 It is in the power of my °hand to do °you hurt: but the °God of °your father spake unto me yesternight, saying, 'Take thou heed that thou speak not to Jacob either good or bad.'
30 And now, *though* thou wouldest needs be gone, because thou °sore longedst after thy father's house, *yet* wherefore hast thou stolen °my gods?"
31 And Jacob answered and said to Laban, "Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.
32 With whomsoever thou findest thy gods, °let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee." For Jacob knew not that Rachel had stolen them.
33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into °Rachel's tent.
34 Now °Rachel had taken the [19] images, and put them in the camel's °furniture, and sat upon them. And Laban °searched all the tent, but found *them* not.
35 And she said to her father, "Let it not displease °my lord that I cannot rise up before thee; for the °custom of women *is* upon me." And he searched, but found not the [19] images.
36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, "What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?
37 Whereas thou hast [34] searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.
38 This °twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.
39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of °my hand didst thou require it, *whether* stolen by day, or stolen by night.
40 °*Thus* I was; in the day the °drought consumed me, and the frost by night; and °my sleep departed from mine eyes.

19 images. Heb. *teraphīm*, a kind of household gods, showing that the idolatry of Babylonia still clung to Laban's family, in spite of his protestations in *v.* 20; 30. 27. Cp. *v.* 30; 35. 2.

20 unawares to Laban. Heb. stole the heart. Fig. *Synecdoche* (of the Part), Ap. 6, heart being put for knowledge. Cp. *v.* 27. Rachel stole Laban's idols; and Jacob stole Laban's heart.

21 the river = the Euphrates. Fig. *Synecdoche* (of the Genus). Ap. 6.

Gilead = perpetual fountain. Cp. Num. 32. 1, 39. Deut. 3. 12–16; 34. 1.

23 brethren. Fig. *Synecdoche* (of Species), Ap. 6, one relationship put for a general one.

24 good or bad. Heb. from good to bad.

26 What . . .? Figs. *Erotēsis* and *Aganactēsis*. Ap. 6.

27 Wherefore . . .? Fig. *Erotēsis* (of Expostulation). Ap. 6.

with mirth. Laban adds hypocrisy, covetousness, and avarice, to idolatry.

28 sons. Fig. *Metonymy* (of Species), Ap. 6, sons put for grandsons, &c. Cp. *v.* 55.

29 hand. Fig. *Synecdoche* (of the Part), Ap. 6, hand put for the whole person, "in my power".

you and your are plural.

God of your father. In ch. 30. 27, 30, Laban had spoken of the LORD = Jehovah; now he has sunk so low as to say "your" God, and calls the *teraphim* "my gods".

30 sore longedst. Heb. with longing thou hast longed. Fig. *Polyptōton*. Ap. 6.

my gods. Cp. on *v.* 29.

32 let him not live. This was in strict accordance with the Code of Khammurabi (§ 9), but in contrast with the Mosaic law. See Ap. 15.

33, 34 Rachel. Repeated by the Fig. *Anadiplōsis*. Ap. 6. Heb. "tent of Rachel, and Rachel had taken."

furniture = saddle.

searched = felt [with his hands].

35 my lord. Heb. the eyes of my lord. Fig. *Prosopopœia*. Ap. 6.

custom. Laban's deceit begets deceit.

38 twenty. The No. of disappointed expectancy. See Ap. 10.

39 my hand. Fig. *Synecdoche* (of the Part), Ap. 6, hand put for "me". Cp. *v.* 29.

40 Thus I was. Fig. *Ellipsis* (Ap. 6) = "Thus (wherever) I was".

drought = heat. Fig. *Metonymy* (of Effect), Ap. 6, effect put for the burning heat which caused it. Contrast with cold produced by the frost.

my sleep. The Eastern shepherd often away from home for weeks at a time.

41 Thus have I been [38]twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.
42 Except the God of my father, the God of Abraham, and °the fear of Isaac, had been °with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight."
43 And Laban answered and said unto Jacob, "*These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?
44 Now therefore come thou, let us °make a covenant, I and thou; and let it be for a witness between me and thee."
45 And Jacob took a stone, and set it up *for* a °pillar.
46 And Jacob said unto his brethren, "Gather stones;" and they took stones, and made an heap: and they did °eat there upon the heap.
47 And Laban called it °Jegar-sahadutha: but Jacob called it °Galeed.
48 And Laban said, "This heap *is* a witness between me and thee this day." Therefore was the name of it called Galeed;
49 And °Mizpah; for °he said, °"The LORD watch between me and thee, when we are °absent one from another.
50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no °man *is* with us; see, God *is* witness betwixt me and thee."
51 And Laban said to Jacob, °"Behold this heap, and °behold *this* °pillar, which I have cast betwixt me and thee;
52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.
53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us." And Jacob sware by [42]the fear of his father Isaac.
54 Then Jacob °offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.
55 And early in the morning Laban rose up, and kissed his °sons and his °daughters, and blessed them: and Laban departed, and returned unto his place.

h (p. 38) **32** And Jacob °went on his way, and the °angels of God met him.
2 And when Jacob saw them, he said, "This *is* God's °host:" and he called the name of that place °Mahanaim.

J f l (p. 46) 3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.
4 And he commanded them, saying, "Thus shall ye speak unto my lord Esau; 'Thy servant Jacob saith thus, 'I have sojourned with Laban, and stayed there until now:
5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.'"

m (p. 46) 1738 6 And the messengers returned to Jacob, saying, "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him."

o 7 Then Jacob was greatly afraid °and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into °two bands;

42 the fear. Fig. *Metonymy* (of Adjunct), Ap. 6, fear put for the God Whom Jacob worshipped.
with me = on my side. Ps. 118. 6, 7.
44 make. Heb. cut (Cp. 15. 10, 18) = solemnize.
45 pillar. Cp. 28. 18.
46 eat: i.e. of the covenant sacrifices. Cp. 26. 30. Ex. 24. 5, 11.
47 Jegar-sahadutha. Chaldaic = witness-heap.
Galeed. Heb. same meaning.
49 Mizpah. Heb. watch-tower.
he, i.e. Laban. So that he knew Heb. as well as Chaldee.
the LORD. Laban also uses the name Jehovah. It is used by all the speakers in Gen. except the *Nachash* (ch. 3), Abimelech (when speaking to Abram, not to Isaac), the sons of Heth, Pharaoh, Joseph's brethren, and Joseph himself.
absent. Fig. *Metonymy* (of Adjunct), Ap. 6 = Heb. hidden, put for absent.
50 man. Heb. *'ish.* Ap. 14. ii.
51 Behold. Fig. *Asterismos.* Ap. 6.
pillar. Distinct from the "heap". Cp. *v.* 45, 46.
54 offered sacrifice = killed beasts. Fig. *Metonymy* (of Adjunct). Ap. 6. Cp. Ap. 43. I. iv.
55 sons. Fig. *Synecdoche* (of the Part). Ap. 6. Put for grandsons as well.
daughters. Also for granddaughters.

32. 1, 2. JACOB'S VISION AT MAHANAIM.
The second vision, corresponding with that of Bethel: see 28. 10-22. See the structure on p. 32.

1 went on his way. S. from Galeed and Mizpah.
angels of God. Cp. Ps. 34. 7, to assure him of God's presence with him, and of His protection.
2 host = camp. Heb. *maḥăneh* as in *vv.* 8, 21. Cp. Deut. 33. 2. Josh. 5. 14, 15. Ps. 27. 3; 78. 28; 106. 16.
Mahanaim = two camps.

32. 3—33. 17 (*f*, p. 32). THE RECONCILIATION OF ESAU (*Introversion and Alternation*).

f | l | 32. 3-5. Reconciliation desired.
m | 32. 6. Approach of Esau announced.
n | o | 32. 7, 8. The Present resolved on.
p | 32. 9-12. Prayer.
n | *o* | 32. 13-23. The Present prepared.
p | 32. 24-32. Prayer.
m | 33. 1-. Approach of Esau seen.
l | 33. -1-17. Reconciliation effected.

7 In n and *n* (*vv.* 7-32) note that Jacob alternately uses means as though there were no such thing as prayer; and then prays as though there were no such things as means. We may *use* means, but not *trust* in them.
and. The Fig. *Polysyndeton* (Ap. 6) shows the care with which he prepared.
two bands = two camps. Same word (and perhaps idea) as in *v.* 2. See note.

8 And said, "If Esau come to the one [2] company, and smite it, then the other [2] company which is left shall escape."

p 9 And Jacob said, "O God of my father
(p. 46) Abraham, and God of my father Isaac, the LORD Which °saidst unto me, 'Return unto thy country, and to thy kindred, and I will deal well with thee:'

10 °I am not worthy of the least of all the °mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with °my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother °with the children.

12 And Thou °saidst, 'I will surely do thee good, and make thy seed °as the sand of the sea, which cannot be numbered for multitude.'"

o 13 And he lodged there that same night; and took of that which came to his hand a °present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, "Pass over before me, and put a space betwixt drove and drove."

17 And he commanded the foremost, saying, "When Esau my brother meeteth thee, and asketh thee, saying, 'Whose *art* thou? and whither goest thou? and whose *are* these before thee?'

18 Then thou shalt say, '*They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, °behold, also he *is* behind us.'"

19 And so commanded he the second, and the third, and all that followed the droves, saying, "On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, [18]'Behold, thy servant Jacob *is* behind us.'" For he said, "I °will appease him with the [13]present that goeth before me, and afterward I will see his face; peradventure he will accept °of me."

21 So went the present over before him: and himself lodged that night in the [2] company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford °Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

p 24 And Jacob was left alone; and there wrestled °a Man with him until the °breaking of the day.

25 And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as He wrestled with him.

26 And He said, "Let Me go, for the °day breaketh." And he said, "I will not let Thee go, except Thou bless me."

27 And He said unto him, °"What is thy name?" And he said, "Jacob."

28 And He said, "Thy name shall be called no more °Jacob, but °Israel: for as a °prince °hast thou power with God and with °men, and hast °prevailed."

29 And Jacob asked *Him*, and said, "Tell *me*, I pray Thee, Thy name." And He said, "Wherefore *is* it *that* thou dost ask after My name?" And He blessed him there.

30 And Jacob called the name of the place °Peniel: "for I have °seen God face to face, and my °life is preserved."

9 Jacob's first prayer acknowledges both Elohim and Jehovah.

saidst. Cp. *v.* 12 and 31. 13.

10 I am not worthy. Heb. I have proved unworthy. Fig. *Heterosis* (of Tense), Ap. 6. =I have been and am unworthy.

mercies. Fig. *Metonymy* (of Cause). Ap. 6. First occ. of pl.

my staff. Having nothing and deserving nothing but chastisement. Hence, the God who met him there (the God of Bethel) is "the God of Jacob", and is "the God of all grace" (1 Pet. 5. 10): cp. Ps. 146. 5.

11 with. Heb. upon. As though sons slain first and mothers falling on them.

12 saidst. Cp. *v.* 9 and 28. 13-15.

as the sand. Fig. *Paræmia.* Ap. 6. See note on 13. 16.

13 present. See Ap. 43. II, iii.

18 behold. Fig. *Asterismos.* Ap. 6.

20 will appease him. Heb. "cover his face", i. e. hide my offence from him: "face" being put by *Synecdoche* (of the Part), Ap. 6, for himself.

of me. Heb. my face. *Synecdoche* (of the Part), Ap. 6.

22 Jabbok. Heb. pouring out, or emptying.

24 a Man. Heb. *'îsh.* Ap. 14. ii. Called "God" (*vv.* 28, 30), an "Angel", and Jehovah Elohim, Hos. 12. 4, 5.

breaking. Heb. going up. Fig. *Antimereia* (of Verb Part. for noun). Ap. 6.

26 day breaketh. Heb. dawn hath ascended.

27 What is thy name? Fig. *Anthropopatheia.* Ap. 6. For He knew his name.

28 Jacob = contender (25. 22). Used of the natural Jacob and his natural seed. Israel used for spiritual Jacob and his spiritual seed.

Israel = "God commands, orders or rules". Man attempts it but always, in the end, fails. Out of some forty Hebrew names compounded with "El" or "Jah", God is always the doer of what the verb means (cp. *Dani*-el, God judges).

prince = commander, orderer. Here used not to dignify but to reproach. Cp. Gen. 12. 15, princes (courtiers); 26. 26, chief of soldiers; 39. 1, officer; 40. 2, chief; 3, jailor; 47. 6, herdsmen; Ex. 1. 11, taskmasters, &c.

hast thou power = hast thou contended. Jacob had contended with Esau in the womb, and thus got his name Jacob, which is referred to here in reproach, not in eulogy.

men. Heb. pl. of *'îsh*, or *'ĕnōsh.* Ap. 14.

prevailed = succeeded. He had contended for the birthright and succeeded (25. 29-34). He had contended for the blessing and succeeded (27). He had contended with Laban and succeeded (31). He had contended with "men" and succeeded. Now he contends with God—and fails. Hence his name was changed to Isra-el, *God commands*, to teach him the greatly needed lesson of dependence upon God.

30 Peniel = Heb. God's face.

seen. Cp. 16. 13.

life = soul. Heb. *nephesh.* See Ap. 13.

31 And as he passed over Penuel the sun rose upon him, and ° he ° halted upon his thigh.
32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because He touched the hollow of Jacob's thigh in the °sinew that shrank.

m (p. 46) **33** And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred °men.

l And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.
2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.
3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
4 And Esau ran to meet him, and embraced him, and fell on his neck, °and kissed him: and they wept.
5 And he lifted up his eyes, and saw the women and the children; and said, "Who *are* those with thee?" And he said, "The children which God hath graciously given thy servant."
6 Then the handmaidens came near, they and their children, and they bowed themselves.
7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.
8 And he said, "What *meanest* thou by all this drove which I met?" And he said, "*These are* to find grace in the sight of my lord."
9 And Esau said, "I have °enough, my brother; keep that thou hast unto thyself."
10 And °Jacob °said, "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.
11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have [9]enough." And he urged him, and he took *it*.
12 And he said, "Let us take our journey, and let us go, and I will go before thee."
13 And he said unto him, "My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if °men should overdrive them one day, all the flock will die.
14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir."
15 And Esau said, "Let me now leave with thee *some* of the folk that *are* with me." And he said, °"What needeth it? let me find grace in the sight of my lord."
16 So Esau returned that day on his way unto Seir.
1737 17 And Jacob journeyed to Succoth, and built him an °house, and made °booths for his cattle: therefore the name of the place is called Succoth.
J e (p. 38) 18 And Jacob °came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
19 And he bought a parcel of a field, where 1736
he had spread his tent, at the hand of the children of °Hamor, Shechem's father, for an hundred pieces of money.
20 And he erected there an altar, and called it °El-elohe-Israel.
34 And Dinah the °daughter of Leah, 1732
which she bare unto Jacob, went out to see the daughters of the land.
2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and °defiled her.
3 And °his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake °kindly unto the damsel.
4 And Shechem spake unto his father Hamor, saying, "Get me this damsel to wife."
5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

31 he. Emph. to call attention to the fact that he was not only late, but limping.
halted = limped. The sign that it is God who commands, and has real power to overcome. Typical of the national humiliation required before entering on the blessing.
32 sinew = the ligament of the hip joint.

33. 1 men = Heb. sing. *'ĭsh* (Ap. 14), as we use the expression "400 foot". When pl., used only of angels.
4 and kissed him. This is one of the Heb. words with "extraordinary points", to show that the Massorites thought it should be omitted. See Ap. 31. It should read, "and fell on his neck and wept"; without kissing. This is the custom in Genesis. Cp. 45. 14; 46. 29.
9 enough = abundance, plenty.
10 Jacob said. Fig. *Ellipsis* (Ap. 6. ii b). Ellipsis should be supplied thus: "Jacob [refused, and] said.
13 men. Sam. and Sept. read "I".
15 What needeth it? Heb. What for? or Why so? Fig. *Erotēsis* and *Ellipsis* (Ap. 6) = Why [have] anything?
17 house. The first we read of a house in connection with the Patriarchs.
booths. Heb. *succoth*. Hence the name. First occ.
18 came to Shalem, a city of Shechem: read, came in peace to the city of Shechem; the Heb. *Shalem* means peace.
19 Hamor. Probably a title, like Abimelech and Pharaoh.
20 El-elohe-Israel—"GOD—the God-of-Israel", but not the place for this altar. Cp. 35. 1.

34. 1—37. 36. JACOB'S TROUBLE IN THE LAND.

At Shechem, Dinah's disgrace, 34. Three burials: Deborah, 35. 8; Rachel (*v.* 20); and Isaac (35. 29). Joseph sold, 37.

34. 1 daughter of Leah. Cp. 30. 21, and own sister of Simeon and Levi, 29. 33, 34.
2 defiled. Heb. humbled.
3 his soul = himself. Fig. *Synecdoche* (of Part). Ap. 6. Heb. *nephesh*.
kindly. Heb. on her heart (as though making an impression on it).

6 And Hamor the father of Shechem went out unto Jacob to commune with him.
7 And the sons of [1]Jacob came out of the field when they heard *it:* and the °men were grieved, and they were very wroth, because he had wrought folly in °Israel in lying with Jacob's daughter; which thing ought not to be done.
8 And Hamor communed with them, saying, "The °soul of my son Shechem longeth for your daughter: I pray you give her him to wife.
9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.
10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein."
11 And Shechem said unto her father and unto her brethren, "Let me find grace in your eyes, and what ye shall say unto me I will give.
12 Ask me never so much dowry and °gift, and I will give according as ye shall say unto me: but give me the damsel to wife."
13 And the sons of Jacob answered Shechem and Hamor his father °deceitfully, and said, because he had defiled Dinah their sister:
14 And they said unto them, "We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:
15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;
16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.
17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone."
18 And their words pleased Hamor, and Shechem Hamor's son.
19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.
20 And Hamor and Shechem his son came unto the gate of their city, and communed with the [7]men of their city, saying,
21 "These [7]men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, °behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.
22 Only herein will the [7]men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.
23 °*Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us."
24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.
25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each °man his sword, and came upon the city boldly, and slew all the males.

7 men. Heb. pl. of *'īsh* or *'ĕnōsh*. See Ap. 14. iii.
Israel. The first occ. in a collective sense.
8 soul. Heb. *nephesh*. Ap. 13. Fig. *Synecdoche* (of Part) and *Pleonasm* (Ap. 6), to emphasise the intensity of the longing.
12 gift. The noun put by *Metonymy* for the verb = ask me to give, &c. See Ap. 6.
13 deceitfully. Jacob's character his own scourge. The first and only occ. in Gen.
21 behold. Fig. *Asterismos*. Ap. 6.
23 Shall not, &c. Fig. *Erotēsis*. Ap. 6.
25 man. Heb. *'īsh*. See Ap. 14. ii.
26 edge. Heb. mouth. Fig. *Pleonasm*. Ap. 6.
The acts of Jacob and his sons at Shechem may be contrasted with those of Abraham (12. 6), and of Joshua (Josh. 24. 1-27), and of Christ (John 4. 6).
27 The sons. Some MSS. read "And the sons".
28 and. Note the Fig. *Polysyndeton*, Ap. 6, to emphasise each item, in *vv.* 28, 29.
29 wealth. Heb. strength. Fig. *Metonymy* (of Adjunct). Ap. 6. Strength put for the wealth which it acquires.
30 Canaanites. Descendants of the *Nephilim*. See 12. 6 and Ap. 23 and 25.
I . . . I. Fig. *Repetitio*, Ap. 6, to emphasise Jacob's perturbation.
31 Should he . . .? Fig. *Erotēsis*. Ap. 6.
35. 1 God. Heb. *Elohim*. Ap. 4.
Jacob. See notes on 32. 28; 43. 8; 45. 26, 28.
Beth-el. House of GOD. Heb. *El*. Ap. 4 (28. 19).
when. Cp. 27. 43.
2 Put away. Purification necessary in going up to Beth-el = the house of God.
strange gods. Doubtless part of the spoils taken from the houses of the Shechemites. Cp. *v.* 4, and see 34. 28, 29.
and. Fig. *Polysyndeton*. Ap. 6.
be clean. First occ. Here and always used of ceremonial cleansing.
3 with me. Cp. 28. 20; 31. 3, 42.

26 And they slew Hamor and Shechem his son with the °edge of the sword, and took Dinah out of Shechem's house, and went out.
27 °The sons of [1]Jacob came upon the slain, and spoiled the city, because they had defiled their sister.
28 They took their sheep, °and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,
29 And all their °wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.
30 And [1]Jacob said to Simeon and Levi, "Ye have troubled me to make me to stink among the inhabitants of the land, among the °Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and °I shall be destroyed, °I and my house."
31 And they said, °"Should he deal with our sister as with an harlot?"

35 And °God said unto °Jacob, "Arise, go up to °Beth-el, and dwell there: and make there an altar unto °GOD, That appeared unto thee °when thou fleddest from the face of Esau thy brother." *K* (p. 38) 1731
2 Then Jacob said unto his household, and to all that *were* with him, °"Put away the °strange gods that *are* among you, °and °be clean, °and change your garments:
3 And let us arise, and go up to Beth-el; and I will make there an altar unto GOD, Who answered me in the day of my distress, and was °with me in the way which I went."

4 And they gave unto °Jacob all the [2]strange gods which *were* in their hand, and *all their* °earrings which *were* in their ears; and °Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of °God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 So [1]Jacob came to °Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place °El-Beth-el: because there [5]God °appeared unto him, when he fled from the face of °his brother.

8 But °Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called °Allon-bachuth.

9 And [5]God appeared unto [1]Jacob again, when he came out of Padan-aram, and blessed him.

10 And [5]God said unto him, "Thy name *is* [1]Jacob: thy name shall not be called any more Jacob, but °Israel shall be thy name:" and He called his name °Israel.

11 And [5]God said unto him, "I *am* °GOD ALMIGHTY: be fruitful and multiply; a nation and a company of nations shall be of thee, and °kings shall come out of thy loins;

12 And the land which °I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

13 And [5]God °went up from him in the place where °He talked with him.

14 And [1]Jacob °set up a pillar in the place where He talked with him, *even* a pillar of stone: and he °poured a drink offering thereon, and he poured oil thereon.

15 And [1]Jacob called the name of the place where [5]God spake with him, Beth-el.

B a (p. 36)

16 And they journeyed from Beth-el; and there was but a little way to come to °Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, "Fear not; thou shalt have this son also."

18 And it came to pass, as °her soul was °in departing, (for she died) that she called his name °Ben-oni: but his father called him °Benjamin.

1728

19 And Rachel died, and was buried in the way to Ephrath, which *is* °Beth-lehem.

20 And [1]Jacob [14]set a pillar upon her °grave: that *is* the pillar of Rachel's grave °unto this day.

b

21 And [10]Israel journeyed, and spread his tent beyond the tower of Edar.

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22 And it came to pass, when [10]Israel dwelt in that land, that Reuben went and °lay with Bilhah his father's concubine: and Israel heard *it*.

Now the sons of Jacob were °twelve:

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

A (p. 36) 1726

27 And [1]Jacob °came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, °and died, and °was gathered unto his people, *being* old

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4 Jacob = Supplanter, or Contender. See on 32. 28; 43. 8; 45. 26, 28.

earrings. Showing that the "strange gods" were part of the booty: probably of precious metals.

5 God. Heb. *Elohim*. Ap. 4.

6 Luz. Cp. 28. 19.

7 El-Beth-el = GOD of the House of GOD.

appeared: or revealed Himself.

his brother. Some MSS., with Sam., Jon., Sept., Syr., read "Esau his brother".

8 Deborah Rebekah's nurse. We hear no more of Rebekah from the time Jacob left home (27. 45), not even of her death! Deborah may have come with a message, or she may, on Rebekah's death, have joined his household.

Allon-bachuth. Heb. The oak of weeping.

10 Israel = GOD rules. See note on 32. 28.

11 GOD ALMIGHTY = Heb. *El-Shaddai*, GOD—the all-bountiful or all-sufficient. The title which best accords with the promise here given. Cp. 15. 1.

kings. Fig. *Metonymy* (of Effect). Ap. 6.

12 I gave. Fig. *Metonymy* (of Subject). Ap. 6. = which I promised to give.

13 went up ... talked. Fig. *Anthropopatheia*. Ap. 6.

He. i. e. God.

14 set up a pillar = Heb. pillared a pillar. Fig. *Polyptōton*. Ap. 6.

poured a drink offering. See Ap. 15. First occurrence of "drink offering": afterward provided for in Lev. 23. 13, 18, 37, and in Num. 15, 5–10. Always "poured out," never drunk. **16** Ephrath. Heb. fertility.

18 her soul = her life. Heb. *nephesh* (Ap. 13), rendered "life" in 1. 20, 30; 9. 4, 5; 19. 17, 19; 32. 30; 44. 30.

in departing = ebbing away, or failing (42. 28. Song 5. 6); or ending (Ex. 23. 16). In Ezek. 7. 10 rendered "gone forth"; Ex. 23. 26. In Ezek. 26. 18 rendered "departure". Ben-oni = Son of my sorrow.

Benjamin = Son of my right hand. The word rendered "sorrow" (*'āvon*) is a *Homonym*, the other meaning being "strength", and is so rendered in Gen. 49. 3. Deut. 21. 17. Job 18. 7, 12 &c. It is rendered "mourning" in Deut. 26. 14. Hos. 9. 4. This *Homonym* is the basis of Jacob's change of Benjamin's name. The A.V. and R.V. both recognize this *Homonym*.

19 Beth-lehem = House of bread.

20 grave. Heb. *keber*, first occ. 23. 4. = A sepulchre, from *kabar* to bury. Not *sheol*, which = THE grave. Cp. Ap. 35.

unto this day. Well-known in the days of Samuel. See 1 Sam. 10. 2. **22** lay with. Cp. 49. 4.

twelve. The number of governmental perfection. See Ap. 10. Fig. *Synecdoche* (of the Whole), Ap. 6. For the various orders of the twelve tribes, see Ap. 45.

27-29 (*A*, p. 36). **The Death of Isaac.**

27 came. It does not follow that Jacob did not often see Isaac. As soon as Isaac was married, Abraham disappears from the history. It is the same with Isaac when Jacob married: and the same with Jacob when Joseph comes into prominence. They do not appear together in the history: but Abraham is described as "dwelling in tabernacles *with Isaac and Jacob*" (Heb. 11. 9).

29 and died. Fig. *Synonymia*, Ap. 6, for great emphasis. They all mean the same thing, repeated in other words, to add solemnity to the event.

was gathered. See note on 49. 33. 2 Sam. 12. 23.

and full of days: and his sons Esau and Jacob buried him.

G A (p. 51) **36** Now these *are* THE °GENERATIONS OF ESAU, who *is* Edom.

B a 2 Esau took his wives of the daughters of Canaan; °Adah the daughter of Elon the Hittite,

b and °Aholibamah the daughter of Anah the °daughter of Zibeon the Hivite;

c 3 And °Bashemath Ishmael's daughter, sister of Nebajoth.

B a 4 And Adah bare to Esau Eliphaz;

c and Bashemath bare Reuel;

b 5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

A 6 And Esau took his wives, °and his sons, and his daughters, and all the °persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of °Canaan; and went into the country from the face of his brother °Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in mount Seir: °Esau *is* Edom.

H A 9 °And these *are* THE GENERATIONS OF ESAU the father of the Edomites IN MOUNT SEIR:

B a^1 10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau,

b^1 Reuel the son of Bashemath the wife of Esau.

a^2 11 And the sons of Eliphaz were °Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz °Amalek: these *were* the °sons of Adah Esau's wife.

b^2 13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

C 14 And these were the sons of Aholibamah, the daughter of Anah the [2]daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

B a^3 15 These *were* °dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

b^3 17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

C 18 And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 These *are* the sons of Seir the Horite, °who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the °children of Lotan were Hori and Hemam; and Lotan's sister *was* °Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; °both Ajah, and Anah: this *was that* Anah

36. 1-8 (*G*, p. 1). THE GENERATIONS OF ESAU (IN CANAAN).
(*Introversion and Extended Alternation.*)

G | A | 1. Esau. In Canaan.
B | a | 2–. Adah.
b | –2. Aholibamah.
c | 3. Bashemath.
B | *a* | 4–. Adah's son, Eliphaz.
c | –4. Bashemath's son, Reuel.
b | 5. Aholibamah's sons, Jeush, &c.
A | 6-8 Esau. Removal from Canaan.

1 generations. Given here, as no more is to be said about him.

2 Adah. Her second name was Bashemath, 26. 34.

Aholibamah. Her second name was Judith, 26. 34; and her father, Anah, got a second name also from his discovery of the hot springs (see note on "mules", 36. 24). In 26. 34, called Hittite, because Hittite included Hivite.

daughter. Sam., Sept., and Syr. read "son".

3 Bashemath also had a second name, Mahalath, 28. 9.

6 and. Note the Fig. *Polysyndeton*, Ap. 6, pointing with emphasis to each item.

persons = souls, Heb. *nephesh*. Ap. 13.

Canaan. Esau's sons, born in the land went out of it. Jacob's sons, all born out of it and went into it.

Jacob. "Unto Seir" should be added, according to Gb. Heb. Text.

8 Esau is Edom. Should be "Esau, he is Edom".

9 And these. See p. 45.

36. 9-43 (*H*, p. 1). THE GENERATIONS OF ESAU (IN MOUNT SEIR).
(*Introversion and Repeated Alternation.*)

H | A | 9. Sons of Esau (Edom).
B | a^1 | 10–. Eliphaz, Adah's son.
b^1 | –10. Reuel, Bashemath's son.
a^2 | 11, 12. Sons of Eliphaz.
b^2 | 13. Sons of Reuel.
C | 14. Jeush, &c., Aholibamah's sons.
B | a^3 | 15, 16. Dukes of Eliphaz (Adah).
b^3 | 17. Dukes of Reuel (Bashemath).
C | 18. Dukes of Jeush (Aholibamah).
A | 20-43. Dukes of Edom, &c.

11 Teman. Whence came Eliphaz the Temanite. Job 2. 11; 15. 1.

12 Amalek. One of Israel's bitterest foes, with whom Jehovah has perpetual war, Ex. 17. 8, 14. Cp. Num. 24. 20. Deut. 25. 17-19. The land of A. so-called by Fig. *Prolepsis* (Ap. 6.), in Gen. 14. 7.

sons. The "sons" of Adah are her son and grandsons.

15 dukes. Heb. chiefs, or, chieftains.

20 who inhabited, &c. The Horites were a branch of the *Nephilim*. See Ap. 23 and 25.

22 children = sons.

Timna. Cp. *v.* 12.

24 both. Some codices, with Sam., Sept., and Syr., omit "both".

that °found the °mules in the wilderness, as he fed the asses of Zibeon his father.
25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.
26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.
27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.
28 The children of Dishan *are* these; Uz, and Aran.
29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,
30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.
31 And these *are* the kings that reigned in the land of Edom, °before there reigned any king over the children of Israel.
32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.
33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.
34 And Jobab died, and Husham of the land of Temani reigned in his stead.
35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.
36 And Hadad died, and Samlah of Masrekah reigned in his stead.
37 And Samlah died, and Saul of Rehoboth *by* °the river reigned in his stead.
38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.
39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,
41 Duke Aholibamah, duke Elah, duke Pinon,
42 Duke Kenaz, duke Teman, duke Mibzar,
43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

A¹ (p. 52)

37 °And °Jacob dwelt in the land °wherein his father was a stranger, in the land of Canaan.

B¹ C a 1727

2 These *are* the generations of [1]Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of °Bilhah, and with the sons of °Zilpah, his father's wives: and Joseph brought unto °his father their evil report.
3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a °coat of *many* °colours.
4 And when his brethren saw that their father loved him more than all his °brethren, they hated him, and could not speak peaceably unto him.

b

5 And Joseph °dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

found. Heb. *mātzā*, to happen on, discover (not invent); to find (not find out).
mules. Heb. *hayyēmīm*, hot springs (with Vulg. and Syr.), hence Anah got the name of Beeri from Beer, a well, cp. 26. 34; and to distinguish him from the Anah of *v.* 20.
31 before there reigned. The ref. is to 17. 6 and 35. 11. Deut. 17. 14-20.
37 the river. i. e. the Euphrates.

37. The whole chapter, Fig. *Hysterologia*. Ap. 6.
The last of the eleven Toledoth.

37. 1—50. 26 (I, p. 1). THE GENERATIONS OF JACOB (*Repeated Alternation*).

I | A¹ | 37. 1. Jacob in Canaan.
  B¹ | 37. 2—45. 28. Sons of Jacob. Posterity (Joseph and brethren).
  A² | 46. 1-7. Jacob. Removal to Egypt.
  B² | 46. 8-27. Sons of Jacob. (Posterity.)
  A³ | 46. 28—50. 14. Jacob. Settlement and death in Egypt. Removal to Canaan.
  B³ | 50. 15-26. Sons of Jacob. Posterity (Joseph and brethren).

37. 2—45. 28 (B¹, above). THE SONS OF JACOB: Joseph and his brethren (*Alternation*).

B¹ | C | 37. 2-36. Joseph in Canaan.
  D | 38. 1, 30. His brother (Judah).
  C | 39. 1—41. 57. Joseph in Egypt.
  D | 42. 1—45. 28. His brethren.

37. 2-36 (C, above). JOSEPH IN CANAAN. (*Alternation.*)

C | a | 1-4. With his brethren.
  b | 5-11. His dreams (communicated).
  a | 12-17. Seeking his brethren.
  b | 18-36. His dreams (counteracted).

1 Jacob. See notes on 32. 28; 43. 8; 45. 26, 28.
wherein = of his father's sojournings.
2 Bilhah. i. e. Dan and Naphtali, 30. 6-8.
Zilpah. i. e. Gad and Asher, 30. 10-13.
his. Heb. their.
3 coat: with long sleeves, worn only by the chief and his heir. This the first cause of brothers' enmity. See note on 27. 15 and 25. 31.
colours. Not "pieces". Marking it as priestly or royal. Ex. 28. 4, 39; 39. 1. 2 Sam. 13. 18, 19. Ps. 45. 14.
4 brethren. Heb. sons.
5 dreamed a dream. Fig. *Polyptōton*. Ap. 6. For emphasis = had a significant dream.
7 behold. Fig. *Asterismos*. Ap. 6.
in the field = in the midst of the field.
stood upright. Heb. took its stand, or was set upright.
8 shalt thou, &c. Fig. *Erotēsis*. Ap. 6. Cp. the rejection of Moses, Ex. 2. 14; and of Christ, Luke 19. 14.

6 And he said unto them, "Hear, I pray you, this dream which I have dreamed:
7 For, °behold, we *were* binding sheaves °in the field, and, lo, my sheaf arose, and also °stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf."
8 And his brethren said to him, °"Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.
9 And he dreamed yet another dream, and told it his brethren, and said, [7]"Behold, I have dreamed a dream more; and, [7]behold, the sun

and the moon and the °eleven stars °made obeisance to me."

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, [5]"What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

11 And his brethren envied him; but his father observed the saying.

a 12 And his brethren went to feed °their father's flock in Shechem.

13 And Israel said unto Joseph, "Do not thy brethren feed °*the flock* in °Shechem? come, and I will send thee unto them." And he said to him, "Here *am I.*"

14 And he said to him, "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain °man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, "What seekest thou?"

16 And he said, "I seek my brethren: tell me, I pray thee, where they feed [13]*their flocks.*"

17 And the man said, "They are departed hence; for I heard them say, 'Let us go to °Dothan.'" And Joseph went after his brethren, and found them in °Dothan.

b 18 And when they saw him afar off, even before he came near unto them, they °conspired against him to slay him.

19 And they said one to another, °"Behold, this °dreamer cometh.

20 Come now therefore, °and let us slay him, and cast him into some pit, and we will say, 'Some evil beast hath devoured him:' and we shall see what will become of his dreams."

21 And Reuben heard *it,* and he delivered him out of their hands; and said, "Let us not kill °him."

22 And Reuben said unto them, "Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him;" (°that he might rid him out of their hands, to deliver him to his father again).

23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, °*his* coat of *many* colours that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they °sat down to eat bread: and they lifted up their eyes and looked, and, °behold, a °company of °Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, "What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us °sell him to the [25]Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh." And his brethren °were content.

1727 28 Then there passed by °Midianites merchantmen; and °they drew and lifted up Joseph out of the pit, and sold Joseph to the [25]Ishmeelites for °twenty *pieces* of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, [25]behold, Joseph *was* not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, "The child *is* not; and I, °whither shall I °go?"

31 And they took Joseph's coat, and °killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, "This have we found: know now whether it *be* thy son's coat or no."

33 °And he knew it, and said, "*It is* my son's coat; an evil beast hath devoured him; Joseph is °without doubt rent in pieces."

34 [33]And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 [33]And all his sons [34]and °all his daughters

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9 eleven stars = the eleven signs of the Zodiac, Joseph being the twelfth. See note on Num. 2. 2.

made obeisance. Cp. 42. 6; 43. 26; 44. 14.

12 their father's flock. One of the fifteen expressions with the extraordinary points (see Ap. 31), indicating a doubtful reading, and suggesting that they had gone to feed themselves and make merry.

13 the flock. With the omission in *v.* 12 these words are unnecessary.

Shechem. Was Jacob afraid after 34. 25–30?

15 man. Heb. *'ish.* See Ap. 14. ii.

17 Dothan. On the high road to Egypt for caravans from the East.

18 conspired. Cp. Matt. 27. 1.

19 Behold. Fig. *Asterismos.* Ap. 6.

dreamer. Heb. master (or lord, *Baal*) of dreams.

20 and. Note the Fig. *Polysyndeton* (Ap. 6), emphasising the deliberateness of their actions.

21 him = his soul. Heb. *nephesh.* Ap. 13.

22 that he might rid him, &c. Fig. *Parenthesis* (Ap. 6), by way of explanation.

23 his coat. See on *v.* 3.

25 sat down. Showing their indifference. Cp. 42. 21 and Matt. 27. 36.

behold. Fig. *Asterismos.* Ap. 6.

company = caravan. There was a well-organized trade in sixteenth dynasty.

Ishmeelites. So 39. 1. In *vv.* 28 and 36 called Midianites. Ishmael was the son of Abraham by Hagar (16. 11, 12); Midian the son of Abraham by Keturah (25. 2). See Judg. 8. 24, 25, where they were mixed together, and were distinguished only by their nose-rings. (Cp. 24. 47; 35. 4. Ex. 32. 2, &c.)

27 sell him. A Judas sold Joseph, and a Judas sold Christ. Slaves were in great demand in Egypt.

were content = hearkened.

28 Midianites. See note on *v.* 25.

they, i. e. Joseph's brethren.

twenty. The number of disappointed expectancy. See Ap. 10.

30 whither. Fig. *Erotēsis.* Ap. 6.

go = go in, as though to hide himself.

31 killed. Heb. *shahath.* See Ap. 42. i, v.

33 And. Note the Fig. *Polysyndeton* (Ap. 6), in *vv.* 33, 34, to emphasise the successive steps in Jacob's grief.

without doubt. Fig. *Polyptōton* (Ap. 6), "tearing he has been torn". Deceived by the blood of a kid, as he had deceived his father with the skin of a kid, 27. 16.

35 all his daughters. See on 30. 21, or it may be *Synecdoche* (of the Part), Ap. 6, put for all his female relatives and granddaughters.

rose up to comfort him; but he refused to be comforted; and he said, "For I will go down into the ° grave unto my son mourning." Thus his father wept for him.

36 And the [28] Midianites sold him into Egypt unto ° Potiphar, an officer of Pharaoh's, *and* ° captain of the guard.

D (p. 52)

° **38** And it came to pass at that time, that Judah went down from his brethren, and turned in to a ° certain Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain ° Canaanite, whose name *was* Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and ° he called his name Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah: and [3] he was at Chezib, when she bare him.

6 And Judah took a wife for Er his firstborn, whose name *was* Tamar.

7 And Er, Judah's firstborn, was wicked in the ° sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, "Go in unto thy brother's wife, and marry her, and ° raise up seed to thy brother."

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did ° displeased the LORD: wherefore He slew him also.

11 Then said Judah to Tamar his daughter in law, "Remain a widow at thy father's house, till Shelah my son be grown:" for he said, "Lest peradventure ° he die also, as his brethren *did*." And Tamar went and dwelt in her father's house.

12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, ° "Behold thy father in law goeth up to Timnath to shear his sheep."

14 ° And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat ° in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, "Go to, I pray thee, let me come in unto thee;" (for he knew not that she *was* his daughter in law.) And she said, "What wilt thou give me, that thou mayest come in unto me?"

17 And he said, "I will send *thee* a kid from the flock." And she said, "Wilt thou give *me* a pledge, till thou send *it?*"

18 And he said, "What pledge shall I give thee?" And she said, "Thy signet, ° and thy bracelets, and thy staff that *is* in thine hand." And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her ° widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the ° men of that place, saying, "Where *is* the harlot, that *was* ° openly by the way side?" And they said, "There was no harlot in this *place*."

22 And he returned to Judah, and said, "I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*."

23 And Judah said, "Let her take *it* to her, lest we be shamed: [13] behold, I sent this kid, and thou hast not found her."

24 And it came to pass about three months after, that it was told Judah, saying, "Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom." And Judah said, "Bring her forth, and let her be ° burnt."

25 When she *was* brought forth, she sent to her father in law, saying, "By the ° man, whose these *are*, *am* I with child:" and she said, "Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff."

26 And Judah acknowledged *them*, and said, "She hath been more righteous than I; because

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grave. Heb. *Sheōl*, first occ. of word. See Ap. 35.

36 Potiphar = consecrated to *Ra*: one of the gods of lower Egypt.

captain of the guard. Cp. 2 Kings 25. 8, 11, 20: had charge of police, as well as military duties.

38. 1-30 (D, p. 52). JOSEPH'S BROTHER: JUDAH.

The whole Chapter is the Fig. *Parecbasis* (Ap. 6).

1 certain, &c = a man, an Adullamite. Heb. *'ish*. See Ap. 14. ii.

2 Canaanite. In this was Judah's sin. Cp. 24. 3; 26. 35; 27. 46; 28. 1. Ex. 34. 16. Deut. 7. 3. A warning, and a revelation of the human heart. Note who these Canaanites were! Ap. 23, 25.

3 he, should be "she", with Sept.

7 sight. Heb. eyes. Fig. *Anthropopatheia*. Ap. 6.

8 raise up seed, &c. = a law before Sinai. See Ap. 15. Cp. Deut. 25. 5-9. Ruth 4. 10. Matt. 22. 24. An old and present Eastern law. See Ap. 15.

10 displeased. Heb. was evil in the eyes of Jehovah. Fig. *Anthropopatheia*. Ap. 6.

11 he die also. Judah, an unnatural brother, is punished in his own children.

13 Behold. Fig. *Asterismos*. Ap. 6.

14 And. Note the Fig. *Polysyndeton* (Ap. 6) emphasising the deliberateness of each action.

in an open place. Heb. "in the entrance to Enaim".

18 and. Note the Fig. *Polysyndeton* (Ap. 6) in *vv.* 18 and 19 marking each act.

19 widowhood. *Nine* widows mentioned. See Ap. 10 for significance. Tamar, here. Tekoah, 2 Sam. 14. 5. Hiram's mother, 1 Kings 7. 14. Zeruah, 1 Kings 11. 26. Widow of Zarephath, 1 Kings 17. 9. Poor widow, Mark 12. 42. Anna, Luke 2. 37. Widow of Nain, Luke 7. 12. Importunate, Luke 18. 3.

21 men. Heb. pl. of *'īsh*, or, *'enōsh*. See Ap. 14. iii.

openly. Heb. "at Enaim".

24 burnt. This was strictly in accordance with the Code of Khammurabi (§ 157), which was then in force throughout Canaan. See Ap. 15.

25 man. Heb. *'ish*. See Ap. 14. ii.

that I gave her not to Shelah my son." And he knew her again °no more.

27 And it came to pass in the time of her travail, that, [13] behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, "This came out first."

29 And it came to pass, as he drew back his hand, that, [13] behold, his brother came out: and she said, "How hast thou broken forth? *this* breach *be* upon thee:" therefore his name was called °Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called °Zarah.

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39 And Joseph was brought down to Egypt; and °Potiphar, an officer of Pharaoh, captain of the °guard, an °Egyptian, bought him of the hands of the °Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he °was a prosperous man; and he was in the house of his master the [1] Egyptian.

d 3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he °served him: and he made him overseer over his house, and all *that* he had he put into his °hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the [1] Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had °in the house, and in the field.

6 And °he °left all that he had in Joseph's hand; and °he °knew not ought he had, save the °bread which he did °eat.

e f And Joseph [2] was *a* °goodly *person*, and well favoured.

7 And it came to pass after these things, that his master's °wife cast her eyes upon Joseph; and she said, "Lie with me."

g 8 But °he refused, and said unto his master's wife, °"Behold, my master °wotteth not what *is* with me in the house, and he hath committed all that he hath to my [4] hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great °wickedness, and °sin against God?"

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

f 11 And it came to pass about this time, that *Joseph* °went into the house to do his business; and *there was* none of the °men of the house there within.

12 And she caught him by his °garment, saying, "Lie with me:"

g and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, °"See, he hath brought in an Hebrew unto us to mock us; he

26 no more. But God remembered her (Matt. 1. 3).
29 Pharez = "breach".
30 Zarah = "a rising of light", "Offspring", or "Dawn". Both Pharez and Zarah, together with their mother Tamar, are in the genealogy of Christ (Matt. 1. 3). This is why this parenthetical chapter is inserted here. It is here by the Fig. *Parecbasis* (Ap. 6). It comes, historically, before chapter 37.

39. 1—41. 57 (*C*, p. 52). JOSEPH IN EGYPT.

C | E[1] | 39. 1—40. 23. His humiliation.
| E[2] | 41. 1-57. His exaltation.

39. 1—40. 23 (E[1], above). JOSEPH'S HUMILIATION (*Extended Alternation*).

E[1] | c | 39. 1, 2. In Potiphar's house.
d | 39. 3-6-. Confidence of Potiphar.
e | 39. -6-18. Chastity of Joseph.
c | 39. 19, 20. In Prison.
d | 39. 21-23. Confidence of Jailor.
e | 40. 1-23. Wisdom of Joseph.

39. 1 Potiphar. See note on 37. 36.
guard = executioners.
Egyptian. This is emphasised three times (*vv.* 1, 2, 5); because recent discoveries show that Egypt was at this time under a new dynasty; and emphasis is put on the fact that Potiphar, though an "Egyptian", was retained in high position.
Ishmeelites. See note on chapter 37. 25.
2 was = came to be. See Gen. 1. 2.
4 served = became his personal servant.
hand. Fig. *Metonymy* (of Cause). Ap. 6. Hand put for care which it takes.
5 in the house, &c. = at home or abroad.
6 he = Potiphar. Fig. *Ellipsis*. Ap. 6. i. a.
left. Heb. *'azab*, a *Homonym*. Its other meaning is "to help". See note on Ex. 23. 5.
knew. Fig. *Metonymy* (of Cause). Ap. 6. Knowing put for caring for.
bread. Fig. *Synecdoche* (of Species). Ap. 6. Bread put for all kinds of food.
eat. He knew and cared for that, as the Egyptians might not eat with Hebrews (43. 32).

39. -6-18 (e, above). THE CHASTITY OF JOSEPH. (*Alternation.*)

e | f | -6, 7. Potiphar's wife. Request.
g | 8-10. Joseph's Refusal, and Reason.
f | 11, 12-. Potiphar's wife. Request repeated.
g | -12-20. Joseph's Flight, and consequences.

goodly, &c. Exactly what is said of his mother, 29. 17.
7 wife. Egyptian women were not secluded as the Syrian women were. This is shown by the Egyptian paintings of the period.
8 he refused. Joseph (now reckoned the first-born, 1 Ch. 5. 2): thus by his chastity shames the unchastity of Reuben the first-born before.
Behold. Fig. *Asterismos*. Ap. 6.
wotteth not = knoweth not. O. Eng. *Idiom*.
9 wickedness. Heb *r'ā'a*. See Ap. 44. viii.
sin. Heb. *chāṭ'ā*. See Ap. 44. i.
11 went into the house. Pictures of an Egyptian house are extant which show the store-room at the back of the house.
men. Heb. pl. of *'ish* or *'enōsh*. Ap. 14.
12 garment. Heb. *beged*. Cp. 37. 31, 32. That, to cover the sin of his brethren; this, to cover the sin of Potiphar's wife.
14 See. Fig. *Asterismos*. Ap. 6.

came in unto me to lie with me, and I cried with a loud voice:
15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his [12] garment with me, and fled, and got him out."
16 And she laid up his [12] garment by her, until his lord came home.
17 And she spake unto him according to these words, saying, "The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:
18 And it came to pass, as I lifted up my voice and cried, that he left his [12] garment with me, and fled out."
19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, ° "After this manner did thy servant to me;" that his wrath was kindled.
20 And Joseph's master took him, and put him into the ° prison, a place where the king's prisoners *were* bound: and he was there in the ° prison.

d (p. 55) 21 But the LORD was with Joseph, and shewed him ° mercy, and gave him favour in the sight of the keeper of the prison.
22 And the ° keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.
23 The [22] keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

h (p. 56) 1717 **40** And it came to pass after these things, *that* the ° butler of the king of Egypt and *his* ° baker had offended their lord the king of Egypt.
2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.
3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.
4 And the captain of the guard charged Joseph with them, and he served them: and they continued a ° season in ward.
5 And they ° dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the [1] butler and the [1] baker of the king of Egypt, which *were* bound in the prison.
6 And Joseph came in unto them in the morning, and looked upon them, and, ° behold, they *were* sad.
7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, "Wherefore look ye *so* sadly to day?"
8 And they said unto him, "We have [5] dreamed a dream, and *there is* no interpreter of it." And Joseph said unto them, "*Do* not interpretations *belong* to God? tell me *them*, I pray you."

e i l 9 And the chief [1] butler told his dream to Joseph, and said to him, "In my dream, [6] behold, a vine *was* before me;
10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:
11 And Pharaoh's cup *was* in my hand: and I took the grapes, and ° pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

m (p. 56) 12 And Joseph said unto him, "This *is* the interpretation of it: The three branches ° *are* three days:
13 Yet within three days shall Pharaoh ° lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

k 14 But ° think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:
15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon."

i l 16 When the chief [1] baker saw that the interpretation was good, he said unto Joseph, "I also *was* in my dream, and, behold, *I had* three ° white baskets on my head:
17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head."

m 18 And Joseph answered and said, "This *is*

19 After this manner = According to these words.
20 prison = the house of the fortress.
21 mercy = kindness.
22 keeper = governor.

40. 1-23 (*e*, p. 55). THE WISDOM OF JOSEPH. (*Alternations.*)

h Introd. 1-8. His fellow-prisoners and their dreams.
e | i | l | 9-11. The Butler's dream.
m | 12, 13. Its Interpretation.
k | 14, 15. Joseph's request (made).
i | *l* | 16, 17. The Baker's dream.
m | 18-22. Its Interpretation.
k | 23. Joseph's request (forgotten).

1 butler = the cupbearer. Neh. 1. 11.
baker. A Papyrus, in the National Library, Paris (nineteenth dynasty), gives the name of a similar officer (Djadja), the chief; and mentions "114,064 loaves made in the white fortress". (See *Records of the Past*, vol. ii, p. 126.)
4 season. Heb. days (Gen. 4. 3) = either "some days" (4. 3), or, perhaps, a year.
5 dreamed a dream. Fig. *Polyptōton* (Ap. 6), i. e. had a significant or important dream.
6 behold. Fig. *Asterismos*. Ap. 6.
11 pressed, &c. A religious ceremony, connected with the worship of *Horus*, portrayed in Egyptian paintings. Existence of vines in Egypt has been denied by critics; but now they are seen depicted in paintings. In the cup was honey, or some other liquid, with which the grape juice was mixed.
12 are. Should be "they [are]".
13 lift up thine head = uplift thee, i. e. restore thee to favour. For this was the highest honour that the cupbearer could have.
14 think on me, &c. Cp. Luke 23. 42.
16 white, or, wicker.

the interpretation thereof: The three baskets °*are* three days:
19 Yet within three days shall Pharaoh lift up thy head °from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh °from off thee."

20 And it came to pass the third day, *which was* Pharaoh's °birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief [5] baker among his servants.
21 And he °restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:
22 But he °hanged the chief baker: °as Joseph had interpreted to them.

k (p. 56) 23 Yet did not the chief butler remember Joseph, °but forgat him.

n¹ o (p. 57) 1715 **41** And it came to pass at the end of two full years, that Pharaoh dreamed: and, °behold, he stood by °the river.
2 And, [1] behold, there came up out of the river °seven well favoured kine and fatfleshed; and they fed °in a meadow.
3 And, [1] behold, seven other kine came up after them out of the [1] river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the [1] river.
4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

p 5 And he slept and dreamed the second time: and, [1] behold, °seven ears of corn came up upon one stalk, °rank and good.
6 And, [1] behold, seven thin ears and blasted with the °east wind sprung up after them.
7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

q 8 And it came to pass in the morning that his °spirit was troubled; and he sent and called for all the °magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.
9 Then spake the chief butler unto Pharaoh, saying, "I do °remember my faults this day:
10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:
11 And we dreamed a dream in one night, I and he; we dreamed each °man according to the interpretation of his dream.
12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.
13 And it came to pass, °as he interpreted to us, so it was; me °he restored unto mine office, and him °he hanged."
14 Then Pharaoh sent and called Joseph, and they °brought him hastily out of the dungeon: and he °shaved *himself*, and changed his raiment, and came in unto Pharaoh.
15 And Pharaoh said unto Joseph, "I have °dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it."
16 And Joseph answered Pharaoh, saying, "*It is* not in me: °God shall give Pharaoh an answer of peace."

17 And Pharaoh said unto Joseph, "In my dream, behold, I stood upon the bank of [1] the river: *o* (p. 57)
18 And, [1] behold, there came up out of the river [2] seven kine, fatfleshed and well favoured; and they fed [2] in a meadow:
19 And, [1] behold, seven other kine came up after them, poor and very ill favoured and lean-

18 are = "they [are]."
19 from off thee. Contrast this with *v.* 13.
20 birthday. These were observed with great ceremony and state. Critics have *supposed* it to be only a Persian custom. The Rosetta stone contains a decree concerning the keeping of the birthday feast of Ptolemy Epiphanes. Other evidence is also forthcoming.
21 restored. Cp. *v.* 13, and see 41. 13.
22 hanged. Cp. *v.* 19, and see 41. 13.
as = according as.
23 but forgat him. Fig. *Pleonasm.* Ap. 6. Used for great emphasis. Cp. Amos 6. 6.

41. 1-57 (E², p. 55). JOSEPH'S EXALTATION.

| n¹ | 1-36. Prediction.
| n² | 37-57. Fulfilment.

41. 1-36 (n¹, above). PREDICTION
(*Extended Alternation.*)

n¹ o | 1-4. Dream of the kine } dreamt.
p | 5-7. Dream of the ears }
q | 8-16. Interpretation sought.
o | 17-21-. Dream of the kine } related.
p | -21-24. Dream of the ears }
q | 25-36. Interpretation given.

1 behold. Fig. *Asterismos.* Ap. 6.
the river: i.e. the Nile.
2 seven . . . kine. The cow was the emblem of Isis. In the Egyptian "Book of the Dead", Osiris is represented as a bull, accompanied by seven cows. (British Museum.) This was the basis of the dream, and gave it such significance and mystery.
in a meadow = among the rushes, or reeds. *'āḥū*, probably an Egyptian word.
5 seven ears. Unknown to us; but common in Egypt with the *Triticum compositum.* **rank** = fat.
6 east wind. In Egypt the prevailing winds are N. and S.: in Palestine E. and W. The wind here is the *Chamsin* (Heb. *ḳadim*), which is S.E., and is a blighting wind. Hebrews had only the four quarters. Had it said here S., it would have meant nothing, but E. conveys the nature of the wind, especially as evil was supposed to come from the E. and good from the W., as in other countries.
8 spirit. Heb. *ruach.* See Ap. 9.
magicians. Priests were divided into four classes; and five priests chosen from them were the king's councillors.
9 remember = bring to [Pharaoh's] remembrance.
11 man. Heb. *'īsh.* See Ap. 14. ii.
13 as = according as.
he restored: he = Joseph. Fig. *Metonymy* (of Subject). Ap. 6. i. e. he declared I should be restored.
he hanged: he = Joseph. Fig. *Metonymy* (of Subject). Ap. 6. = declared he would be hanged.
14 brought him hastily out. Heb. made him run.
shaved. The beard was a disgrace in Egypt; shaving a disgrace in Palestine. Cp. 2 Sam. 10. 4.
15 dreamed a dream. Fig. *Polyptōton.* Ap. 6. = I have had a significant dream.
16 God. Heb. Elohim (Ap. 4).
17 the river = the Nile.

fleshed, such as I never saw in all the land of Egypt for badness:
20 And the lean and the ill favoured kine did eat up the first seven fat kine:
21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning.

p So I awoke.
(p. 57) 22 And I saw in my dream, and, [1] behold, seven ears came up in one stalk, full and good:
23 And, [1] behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:
24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me."

25 And Joseph said unto Pharaoh, "The dream of Pharaoh ° *is* one: [16] God hath shewed Pharaoh what He *is* about to do.
26 The seven good kine ° *are* seven years; and the seven good ears *are* seven years: the dream *is* one.
27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the [6] east wind shall be seven years of famine.
28 This *is* the thing which I have spoken unto Pharaoh: What [16] God *is* about to do He sheweth unto Pharaoh.
29 [5] Behold, there come seven years of great plenty throughout all the land of Egypt:
30 And there shall arise after them ° seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume ° the land;
31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.
32 And for that the dream was ° doubled unto Pharaoh ° twice; *it is* because the thing *is* established by [16] God, and [16] God will shortly bring it to pass.
33 Now therefore let Pharaoh look out a ° man discreet and wise, and set him over the land of Egypt.
34 Let Pharaoh ° do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.
35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.
36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the [30] land perish not through the famine."

n^2 r^1 37 And the thing was good in the eyes of
(p. 58) Pharaoh, and in the eyes of all his servants.
38 And Pharaoh said unto his servants, "Can we find *such a one* as this *is*, a [33] man in whom ° the spirit of [16] God *is?*"
39 And Pharaoh said unto Joseph, "Forasmuch as [16] God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*
1715 40 Thou shalt be over my house, and according unto thy ° word shall all my people ° be ruled: only in the throne will I be ° greater than thou."

25 is. Heb. "it [is]".
26 are. Heb. "they [are]".
30 seven years. This explains and confirms the hieroglyphic inscription discovered by Wilbour at Sehēl (first cataract). It is referred to in another inscription in the tomb of Baba, at El-Kab, translated by Brugsch (*History of Egypt*, i, 304). In July 1908, Brugsch Bey discovered inscriptions which tell how "for seven successive years the Nile did not overflow, and vegetation withered and failed; that the land was devoid of crops, and that during these years, famine and misery devastated the land of Egypt". The date is given as 1700 B.C., which cannot be earlier, therefore, than the last year of the famine. The last year of the seven years of plenty was in B.C. 1708, according to Ussher (Gen. 41. 53), with which the inscription agrees. See further, Ap. 37.
the land. Fig. *Metonymy* (of Subject). Ap. 6. i.e. the people in the land.
32 doubled. To denote its establishment by God. Cp. Isa. 40. 2; 61. 7. Jer. 16. 18; 17. 18. Zech. 9. 12. Rev. 18. 6.
twice. Fig. *Ellipsis* (Ap. 6) = "[and sent] twice."
33 man. Heb. *'ish*. Ap. 14. ii.
34 do this = take action.

41. 37-56 (n^2, p. 57). **FULFILMENT.**
(*Repeated Alternation.*)

n^2 | r^1 | 37-46. Joseph's Exaltation.
| | s^1 | 47-49. Dream of ears fulfilled.
| r^2 | 50-52. Joseph's Fruitfulness.
| | s^2 | 53-56-. Dream of kine fulfilled.
| r^3 | -56, 57. Joseph's Authority.

38 the spirit. Heb. *ruach*. Ap. 9. No art. = a Divine spirit or inspiration. Pharaoh knew nothing of Biblical Psychology.
40 word. Heb. mouth. *Metonymy* (of Cause). Ap. 6. Mouth is put for the commands uttered by it.
be ruled. Heb. *nashak*, to bend (as a bow). Fig. *Metonymy* (of Adjunct). Ap. 6. = bend put for submit. See *v.* 43, below, "Bow the knee", and note on "kiss", Ps. 2. 12.
greater. Cp. 45. 8.
41 all. Apepi only recently ruled over all. Before this he had reigned with his father and grandfather. So the Monuments.
42 and. Note the Fig. *Polysyndeton* (Ap. 6) in *vv.* 42 and 43, emphasising each act.
43 they. Some codices, with Sam., Sept., and Syr., read "one".
Bow the knee. This is not Heb. "tender father", as A.V. marg., but Egyptian. *Abrek* = bend or bow the knee. See *v.* 40 above, and Ps. 2. 12. Cp. 45. 8, and John 8. 8 in Coptic N.T. ("stooped down"). A command still used in Egypt to make camels kneel ("*Abrok*"). According to Sayce, *Abrek* is a Sumerian title = "The Seer". This would demand prostration.
45 Zaphnath-paaneah. This, too, is not Heb., but Egyptian. *Zap* = abundance; *nt* (*nath*) = of; *pa* = the; *aneh* = life. The whole name = *abundance of life*, or, *of food for the living.*

41 And Pharaoh said unto Joseph, "See, I have set thee over ° all the land of Egypt."
42 And Pharaoh took off his ring from his hand, ° and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;
43 And he made him to ride in the second chariot which he had; and ° they cried before him, ° "Bow the knee:" and he made him *ruler* over all the land of Egypt.
44 And Pharaoh said unto Joseph, "I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."
45 And Pharaoh called Joseph's name ° Zaphnath-paaneah; and he gave him to wife

°Asenath the daughter of °Poti-pherah priest of On. And Joseph went out over *all* the land of Egypt.

46 And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

s[1] (p. 58) 47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up °all the food of the seven years, °which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the °sand of the sea, very much, until he left numbering; for *it was* without number.

r[2] 50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.

51 And Joseph called the °name of the firstborn °Manasseh: "For [16]God," *said he,* "hath made me °forget all my °toil, and all my father's house."

52 And the name of the second called he °Ephraim: "For [16]God hath caused me °to be fruitful in the land of my affliction."

s[2] 53 And the seven years of plenteousness, that °was in the land of Egypt, were ended.

1707 to 1701 54 And the seven years of °dearth began to come, according [30]as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go unto Joseph; what he saith to you, do."

56 And the famine was over all the face of the earth:

r[3] And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And °all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in °all lands.

D F t (p. 59) **42** Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, °"Why do ye look one upon another?"

2 And he said, °"Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, °and not die."

u z 3 And Joseph's ten brethren went down to buy corn °in Egypt.

a 4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure mischief befall him."

v 5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

w 6 And Joseph °*was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and °bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake °roughly unto them; and he said unto them, "Whence come ye?" And they said, "From the land of Canaan to buy food."

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph °remembered the dreams which he dreamed of them, and said unto them, "Ye *are* spies; to see the °nakedness of the land ye are come."

10 And they said unto him, "Nay, my lord, but to buy food are thy servants come.

11 °We *are* all one °man's sons; we *are* true *men,* thy servants are no spies."

Asenath = an Egyptian name.

Poti-pherah. The Egyptian priest of On = "City of the Sun", called in Heb. *Aven* and *Bethshemesh* (Jer. 43. 13), and in Greek *Heliopolis.* It was the university of Old Egypt.

48 all the food. Fig. *Synecdoche* (of the Whole), food put for corn. (Ap. 6).

which were. Sam. and Sept. read "in which there was plenty".

49 sand, &c. Fig. *Parœmia* (Ap. 6).

51 name. Fig. *Pleonasm* (Ap. 6).

Manasseh . . . forget. Fig. *Paronomasia* (Ap. 6). Heb. *M'anash-sheh . . . nashshani.*

toil. Heb. *'amal.* Ap. 44. v.

52 Ephraim . . . to be fruitful. Fig. *Paronomasia* (Ap. 6). *Ephraim . . . hiphrani.*

53 was = came to pass. See note on 1. 2.

54 dearth. One of 13 famines. See note on 12. 10.

57 all countries. Fig. *Metonymy* (of Subject). Ap. 6. i.e. people from all countries.

all lands. Fig. *Synecdoche* (of the Whole). Ap. 6. i.e. all neighbouring lands.

42. 1—45. 28 (*D*, p. 52). JOSEPH'S BRETHREN. (*Extended Alternation, with Introversion.*)

D | F | t | 42. 1, 2. Commission to buy corn.
u | z | 3. Journey.
a | 4. Benjamin left.
v | 5. Arrival.
w | 6–24. Meeting with Joseph.
x | 25, 26. Dismissal.
y | 27–38. Return.
F | *t* | 43. 1, 2. Commission to buy corn.
u | *a* | 3–15–. Benjamin taken.
z | –15–. Journey.
v | –15. Arrival.
w | 16–34. Meeting with Joseph.
x | 44. 1 — 45. 24. Dismissal.
y | 45. 25–28. Return.

42. 1 Why . . . ? &c. Fig. *Erotēsis.* Ap. 6. That is what we all too often do when in trouble or difficulty.

2 Behold. Fig. *Asterismos.* Ap. 6.

and not die. Fig. *Pleonasm.* Ap. 6, for emphasis.

3 in Egypt. Some Codices read "from the Egyptians".

6 was. Heb. "he [was]".

bowed down. Cp. 37. 7, 8.

7 roughly. Each step in Joseph's treatment must be noted, all tending to one end: viz.: to bring them back to the pit at Dothan, convict them of their sin, and compel their confession of it. That climax is not reached till verse 21. Judah's words voice it, 44. 18–34.

9 remembered. Cp. 37. 5, 9.

nakedness. Fig. *Prosopopœia.* Ap. 6.

11 We are, &c. Heb. "all of us the sons of one man [are] we".

man's. Heb. *'īsh.* Ap. 14. ii.

12 And he said unto them, "Nay, but to see the [9] nakedness of the land ye are come."
13 And they said, "Thy servants *are* twelve brethren, ° the sons of one [11] man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not."
14 And Joseph said unto them, "That *is it* that I spake unto you, saying, 'Ye *are* spies:'
15 Hereby ye shall be ° proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.
16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies."
17 And he ° put them all together into ward three days.
18 And Joseph said unto them the third day, "This do, and ° live; *for* I fear ° God:
19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:
20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die." And they did so.
21 And they said one to another, "We *are* verily ° guilty concerning our brother, in that we saw the anguish of ° his soul, when he besought us, and we would not hear; therefore is this distress come upon us."
22 And ° Reuben answered them, saying, ° "Spake I not unto you, saying, 'Do not ° sin against the child;' and ye would not hear? therefore, [2] behold, also his blood is required."
23 And they knew not that Joseph ° understood *them;* for ° he spake unto them by an interpreter.
24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them ° Simeon, and bound him before their eyes.

x (p. 59) 25 Then Joseph commanded to fill their sacks with corn, and to restore every ° man's money into his sack, and to give them provision for the way: and thus did he unto them.
26 And they laded their asses with the corn, and departed thence.

y 27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.
28 And he said unto his brethren, "My money is restored; and, ° lo, *it is* even in my sack:" and their heart ° failed *them*, and they were afraid, saying one to another, ° "What *is* this *that* God hath done unto us?"
29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,
30 "The [11] man, *who is* the lord of the land, spake ° roughly to us, and ° took us for spies of the country.
31 And we said unto him, 'We *are* true *men;* we ° are no spies:
32 We *be* twelve brethren, sons of our father; ° one *is* not, and the youngest *is* this day with our father in the land of Canaan.'
33 And the [11] man, the lord of the country, said unto us, 'Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take ° *food for* the famine of your households, and be gone:
34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men:* ° *so* will I deliver you your brother, and ye shall traffick in the land.'"
35 And it came to pass as they emptied their sacks, that, [28] behold, every [11] man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.
36 And Jacob their father said unto them, "Me have ye bereaved ° *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me."
37 And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again."
38 And he said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, ° then shall ye ° bring down ° my gray hairs with sorrow to ° the grave."

43 And the famine *was* sore in the land. *F t* (p. 59)
2 And it came to pass, when they had eaten up the corn which they had brought out

13 the sons. Heb "we [are]". See note on *v.* 11.
15 proved. Joseph, from his high position, could make very strict inquiry.
17 put them . . . into ward. Second step: to alarm.
18 live. Fig. *Heterosis* (of Mood). Ap. 6. Heb. "this do and ye shall live". Imp. for Ind.
God. Heb. Elohim. Ap. 4.
21 guilty. The treatment begins to take effect.
his soul. Heb. *nephesh* (Ap. 13). His anguish emphasised.
22 Reuben. See 37. 21.
Spake. Cp. 37. 21. Fig. *Erotesis.* Ap. 6.
sin. Heb. *chatah.* See Ap. 44. i.
23 understood. Heb. was listening.
he spake, &c. = for the interpreter was between them.
24 Simeon. Probably because his cruel nature (34. 25, cp. 49. 5) made him the deviser of the evil.
25 man's. Heb. *'ĭsh.* Ap. 14. ii. The third step.
28 lo. Fig. *Asterismos.* Ap. 6.
failed them. Heb. "went out". Fig. *Hyperbole* (Ap. 6).
What . . . ? Fig. *Erotēsis.* Ap. 6.
30 roughly. Cp. *v.* 7.
took us for. Or; set us down as.
31 are no spies. Heb. have never proved spies.
32 one is not. Some codices, with Sam. and Syr., read "but the one is not". And this is all they have to say of Gen. 37. 28!
33 food. Aram. and Sept. read "corn".
34 so will I, &c. Some codices, with Sept., Syr., and Vulg., read "and your brother will I deliver up to you".
36 of my children. No *Ellipsis.* These italics unnecessary.
38 then, &c. Fig. *Euphemismos* (Ap. 6), for "then shall ye kill me".
bring down. Fig. *Metonymy* (of Effect), i.e. ye will be the cause of it. Ap. 6.
my gray hairs. Fig. *Metonymy* (of the Adjunct). Ap. 6. i.e. "me in my old age".
the grave. Heb. *Sheōl.* See note on 37. 35 and Ap. 35.

of Egypt, their father said unto them, "Go again, buy us a little food."

u a 3 And Judah spake unto him, saying, "The
(p. 59) °man °did solemnly protest unto us, saying, 'Ye shall not see my face, except your brother *be* with you.'

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the [3]man said unto us, 'Ye shall not see my face, except your brother *be* with you.'"

6 And °Israel said, "Wherefore dealt ye *so* °ill with me, *as* to tell the [3]man whether ye had yet a brother?"

7 And they said, "The [3]man °asked us straitly of our state, and of our kindred, saying, 'Is your father yet alive? have ye *another* brother?' and we told him according to the °tenor of these words: °could we certainly know that he would say, 'Bring your brother down?'"

8 °And Judah said unto [6]Israel his father, "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame °for ever:

10 For except we had lingered, surely now we had returned this second time."

11 And their father [6]Israel said unto them, "If *it must be* so now, do this; take of the °best fruits in the land in your vessels, and carry down the [3]man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the [3]man:

14 And °GOD ALMIGHTY give you °mercy before the [3]man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved."

15 And the °men took that present, °and they took double money in their hand, and Benjamin;

u z and rose up, and went down to Egypt,

v and stood before Joseph.

w 16 And when Joseph saw Benjamin with them, he said to the ruler of his °house, "Bring *these* [15]men home, and °slay, and make ready; for *these* men shall dine with me at noon."

17 And the [3]man did °as Joseph bade; and the [3]man brought the [15]men into Joseph's house.

18 And the [15]men were afraid, because they were brought into Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses."

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

43. 3-5. Note the *Introversion* in this Colloquy.

a | 3. Judah's words.
b | 4. Jacob's act.
b | 5–. Jacob's act.
a | –5. Joseph's words.

3 man. Heb. *'ish*. Ap. 14. ii.
did solemnly protest. Heb. "protesting he protested". Fig. *Polyptōton* (Ap. 6). See note on 26. 28.
6 Israel. Note the name. Jacob is used of his weakness (42. 36, &c.), Israel of his resignation to God's will. In this use of the names Jacob and Israel, men might well invent a Jacobite and Israelite authorship, as well as an Elohist and Jehovist theory!
ill. Heb. *Rā'a'a*. See Ap. 44. viii.
7 asked us straitly. Heb. "asking he asked us". Fig. *Polyptōton* (Ap. 6). See note on *v.* 3 above, and 26. 28.
t nor. Heb. mouth. Fig. *Pleonasm*. Ap. 6.
could we certainly know. Heb. "knowing could we know". Fig. *Polyptōton* (Ap. 6). See note on 26. 28.
8 And. Note the *Polysyndeton* in this verse.
9 for ever. Heb. "all the days".
11 best fruits in the land. Heb. "the praise of the land". Fig. *Metonymy* (of the Cause). Ap. 6. "Praise" put for the choice fruits which called forth the praise.
14 God Almighty. Heb. *El Shaddai*. Ap. 4. VII.
mercy. Fig. *Metonymy* (of Cause). Ap. 6. Mercy put for the favours shown.
15 men. Heb. pl. of *'ish*, or *'enosh*. Ap. 14. iii.
and. Note the Fig. *Polysyndeton* (Ap. 6) in *v.* 15.
16 house. Fig. *Metonymy* (of Subject). Ap. 6. House put for the servants of it.
slay. Heb. "slay a slaying". Fig. *Polyptōton*. Ap. 6. = slay abundantly.
17 as = according as.
20 we came indeed. Heb. "coming down we came down". Fig. *Polyptōton*. Ap. 6. See note on 26. 28.
23 Peace. Fig. *Synecdoche* (of Species). Ap. 6. Peace put for all its blessings.
God. Heb. *Elohim*. Ap. 4.
treasure = hidden or secret treasure.
25 bread. Fig. *Synecdoche* (of Species). Ap. 6. Bread put for all kinds of food.
26 bowed themselves. Some codices, with Sept. and Vulg., add "with their faces". Cp. 37. 7, 8.

20 And said, "O sir, °we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks."

23 And he said, °"Peace *be* to you, fear not: your °God, and the °God of your father, hath given you °treasure in your sacks: I had your money." And he brought Simeon out unto them.

24 And the [14]man brought the [15]men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat °bread there.

26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and °bowed themselves to him to the earth.

27 And he asked them of *their* welfare, and

said, "*Is* °your father well, the old man of whom ye spake? *Is* he yet alive?"
28 And they answered, "Thy servant our father *is* in good health, he *is* yet alive." And they °bowed down their heads, and made obeisance.
29 And he lifted up his eyes, and saw his brother °Benjamin, his mother's son, and said, "*Is* this your younger brother, of whom ye spake unto me?" And he said, [23] "God be gracious unto thee, my son."
30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and °wept there.
31 And he washed his face, and went out, and refrained himself, and said, "Set on [25] bread."
32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.
33 And °they sat before him, the °firstborn according to his birthright, and the °youngest according to his youth: and the °men °marvelled one at another.
34 And he °took *and sent* messes unto them from before him: but Benjamin's mess was °five times so much as any of theirs. And they drank, and °were merry with him.

x b d (p. 59) **44** And he commanded the steward of his house, saying, "Fill the °men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.
2 And put my °cup, the silver cup, in the sack's mouth of the °youngest, and his corn money." And he did according to the word that Joseph had spoken.

e 3 As soon as the morning was light, the men were sent away, they and their asses.

d 4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, "Up, follow after the [1] men; and when thou dost overtake them, say unto them, °'Wherefore have ye rewarded evil for good?
5 *Is* not this *it* in which my lord drinketh, and whereby indeed he °divineth? ye have done °evil in so doing.'"
6 And he overtook them, and he spake unto them these same words.
7 And they said unto him, "Wherefore saith my lord these words? °God forbid that thy servants should do according to this thing:
8 °Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?
9 With whomsoever of thy servants it be found, both °let him die, and we also will be my lord's bondmen."
10 And he said, "Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless."
11 Then they speedily took down every °man his sack to the ground, and opened every °man his sack.
12 And he searched, *and* began at the eldest, and left at the youngest: and the [2] cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city. e

14 And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground. c f

15 And Joseph said unto them, "What deed (p. 62)

27 your father . . . the old man = your aged father.
28 bowed down, &c. Cp. ch. 37. 7–10.
29 Benjamin. Now twenty-two, and father of ten sons. Cp. 46. 21.
30 wept. See note on 42. 24.
33 they sat. Egyptian pictures show that it was the custom to sit at meals.
firstborn. Joseph thus showing that he knew their ages and order, and causing them to marvel.
youngest, &c. This was to try them, and see whether they were still "moved with envy". Cp. 37. 4, 8, 11, 18. It was also a type of the coming day, when the true Joseph will be able to do for the scattered and mingled tribes what was done here for the tribal heads. Cp. Zech. 12. 9–14.
men. Heb. pl. of *'īsh*, or *'enosh*. Ap. 14. iii.
marvelled [and looked] at one another. Fig. *Ellipsis* (Ap. 6), thus supplied.
34 took and sent, &c. Heb. "lifted liftings". Fig. *Polyptōton* (Ap. 6), for emphasis = sent choice portions.
five times. The number of grace. See Ap. 10, and cp. 41. 34; 45. 22; 47. 2, 24.
were merry. Heb. drank abundantly. Cp. Hag. 1. 6. John 2. 10.

44. 1—45. 20 (*Fx*, p. 59). THE DISMISSAL OF JOSEPH'S BRETHREN (*Introversion*).

x	b	44. 1–13.	Feigned Dismissal.
	c	44. 14–34.	Brethren's explanation to Joseph.
	c	45. 1–16.	Joseph's explanation to Brethren.
	b	45. 17–24.	Actual Dismissal.

1–14 (b, above). FEIGNED DISMISSAL (*Alternation*).

b	d	1, 2.	The Cup concealed.
	e	3.	The sending away.
	d	4–12.	The Cup found.
	e	13, 14.	The return.

15–34 (c, above). THE CUP SOUGHT (*Alternation*).

c	f	15.	Joseph.
	g	16.	Judah.
	f	17.	Joseph.
	g	18–34.	Judah.

1 men. Heb. pl. of *'īsh*, or *'enosh*. Ap. 14. iii.
2 cup. Heb. *gᵉbi'a*, out of which wine was poured: distinguishing from the smaller cups from which it was drunk. Jer. 35. 5.
youngest. This was the fourth step to try them, and to prove whether they were the same brethren still, and would treat Benjamin as they had treated Joseph.
4 Wherefore. Fig. *Erotēsis*. Ap. 6. Sept. and Syr. insert "Wherefore then have ye the silver cup?"
5 divineth. This was to confirm their belief that Joseph was an Egyptian. Emphasised by Fig. *Polyptōton* (Ap. 6). Heb. divining he divineth.
evil. Heb. *Rᵉa'a*. See Ap. 44. viii.
7 God forbid. No word for "God" here. Heb. = Far be it from thy servants.
8 Behold. Fig. *Asterismos* (Ap. 6).
9 let him die. This was the penalty in the Code of Khammurabi, with which they were acquainted in Canaan (§ 6); death for stealing from a palace. Property more sacred than life.
11 man. Heb. *'īsh*. Ap. 14. ii.

is this that ye have done? wot ye not that such a man as I can certainly divine?"

g (p. 62) 16 And Judah said, °"What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? °God hath found out the °iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found."

f 17 And he said, [7]"God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."

g 18 Then °Judah came near unto him, and said, "Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, 'Have ye a father, or a brother?'

20 And we said unto my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.'

21 And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.'

22 And we said unto my lord, 'The lad cannot leave his father: for *if* he should leave his father, *his father* would die.'

23 And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.'

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, 'Go again, *and* buy us a little food.'

26 And we said, 'We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.'

27 And thy servant my father said unto us, 'Ye know that my wife bare me two *sons:*

28 And the one went out from me, and °I said, 'Surely he is torn in pieces;' and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down °my gray hairs with sorrow to °the grave.'

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his °life is bound up in the lad's °life;

31 It shall come to pass, when he seeth that the lad *is* not °*with us,* that he will die: and thy servants shall bring down [29]the gray hairs of thy servant our father with sorrow to [29]the grave.

32 For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then I shall bear the blame to my father for ever.'

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I °see the evil that shall °come on my father."

16 What . . .? Fig. *Erotēsis* (Ap. 6).
God hath found out. This confession was what Joseph had been labouring to procure. Heb. *Elohim.* Ap. 4.
iniquity. Heb. *'avōn.* See Ap. 44. iii.
18 Judah. He who proposed to sell Joseph and save his life (37. 26, 27), now proposes to remain a bondman for Benjamin. He had already become surety for his safety (43. 8, 9).
28 I said. Here Joseph learned what happened after they had sold him; and how they had deceived their father (37. 31, 32).
29 my gray hairs. Fig. *Metonymy* (of Adjunct). Ap. 6. = "me, in my old age".
the grave. Heb. *Sheōl.* See note on 37. 35, and Ap. 35. The whole phrase is a *Euphemism* (Ap. 6) for "ye will kill me"; so *v.* 31, "he will die".
30 life = soul. Heb. *nephesh.* See Ap. 13.
31 with us. Sam., Sept., and Syr. have the words in the text.
34 see. Put by *Metonymy* (of Cause) (Ap. 6) for the feelings produced by seeing them. Note the *Ellipsis* "see [and grieve over] the evil," &c. See Ap. 6.
come. Heb. find. Evil is thus personified, by Fig. *Prosopopœia* (Ap. 6).

45. 1-16 (*c*, p. 63). THE CUP DISCOVERED.
(*Extended Alternation.*)

c | h | 1. Joseph affected.
i | 2-. Weeping.
k | -2. Pharaoh and his house.
h | 3-13. Joseph revealed.
i | 14, 15. Weeping.
k | 16. Pharaoh and his house.

3-13 (*h*, above). **Joseph revealed** (*Introversion*).

h | l | 3, 4. Declaration.
m | 5. Overruling by God.
n | 6. Famine.
m | 7, 8. Overruling by God
l | 9-13. Invitation.

1 man. Heb. *'īsh.* Ap. 14. ii.
2 wept aloud. Heb. gave [forth] his voice in weeping, showing the intensity of feeling. See note on 42. 24.
3 I am Joseph. So the true Joseph will one day reveal Himself, and His brethren will then be troubled indeed, Rev. 1. 7. Matt. 24. 30. Zech. 12. 9-14.
doth, &c. Fig. *Erotēsis* (Ap. 6). For he had just been informed of the fact (43. 28).
4 whom ye sold. Words adopted by Stephen (Acts 7. 9).
5 be not grieved, &c. Cp. Acts 3. 17.
nor angry, &c. Heb. "let not anger kindle in your eyes". Fig. *Prosopopœia.* Ap. 6.

45 Then Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every °man to go out from me." And there stood no man with him, while Joseph made himself known unto his brethren. *c* h (p. 63)

2 And he °wept aloud: i

and the Egyptians and the house of Pharaoh heard. k

3 And Joseph said unto his brethren, °"I *am* Joseph; °doth my father yet live?" And his brethren could not answer him; for they were troubled at his presence. *h* l

4 And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said, "I *am* Joseph your brother, °whom ye sold into Egypt.

5 Now therefore °be not grieved, °nor angry m

with yourselves, that ye sold me hither: for °God did send me before you to °preserve life.

n (p. 63) 6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* °earing nor harvest.

m 7 And [5]God sent me before you to [5]preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but °God: and He hath °made me °a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

l 9 Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, [5]God hath made me lord of all Egypt: come down unto me, tarry not:

10 °And thou shalt dwell in the land of Goshen and thou shalt be near unto me, thou, and thy °children, and thy °children's °children and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.'

12 And, °behold, your eyes see, and the eyes of my brother Benjamin, °that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

i 14 And he fell upon his brother Benjamin's neck, and [2]wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and [2]wept upon them: and after that his brethren talked with him.

k 16 And the fame thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come:" and it pleased Pharaoh well, and his servants.

b (p. 62) 17 And Pharaoh said unto Joseph, "Say unto thy brethren, 'This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and °ye shall eat the fat of the land.'

19 °Now thou art commanded, this do ye; take you °wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also °regard not your stuff; for the good of all the land of Egypt *is* yours.'"

21 And the [10]children of Israel did so: and Joseph gave them [19]wagons, according to the °commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each [1]man changes of raiment; but to Benjamin °he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner;* ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

God did send. So, *v.* 7; 50. 20. Ps. 105. 17. Heb. *Elohim.* Ap. 4.

preserve life. i.e. to preserve you a posterity in the earth (*v.* 7), and hence, to ensure the birth of the true Joseph, and all who have life eternal in Him.

6 earing = ploughing (Anglo-Saxon).

8 God. Heb. *ha Elohim* (with definite article) for emphasis = the Triune God Himself.

made me. The Severus Codex reads "lent me". See Ap. 34.

a father to Pharaoh. This is not the Hebrew *Ab*, "father"; but *Ab en Perao* is an Egyptian title of high office of state. See on 41. 43 = first minister of Pharaoh's household.

10 And. Note the *Polysyndeton* (Ap. 6) in this verse.

children = sons. And so throughout.

12 behold. Fig. *Asterismos.* Ap. 6.

that. Heb. because, showing the *Ellipsis* (Ap. 6, i. e. *Brachyology*); read "Benjamin; because my own mouth is speaking unto you [I cannot speak of all my glory], but ye shall tell my father of all my glory".

19 Now thou art commanded. Sept. and Vulg. read "Thou, therefore, command them".

wagons. Not yet used in Canaan. Those in Egypt depicted as having two wheels.

20 regard not your stuff. Heb. let not your eye pity. Fig. *Prosopopœia.* Ap. 6.

21 commandment. Heb. mouth, put by *Metonymy* (of Cause), Ap. 6, for command given by it.

22 he gave. Cp. 43. 34.

26 Jacob's. Heb. his. Cp. *v.* 28.

fainted = began to cease beating. Cp. Jacob's fainting, with Israel's "strength", *v.* 28.

27 spirit. Heb. *ruach*, put by *Metonymy* (of Cause), Ap. 6, for its manifestations. See Ap. 9.

Jacob. Note this name connected with unbelief (*v.* 26) and weakness, and

28 Israel, which is used in connection with his strength of faith, and act, 46. 1. Cp. Israel's strength, with Jacob's fainting, *v.* 26.

46. 1-7 (A², p. 52). JACOB'S REMOVAL TO EGYPT (*Introversion*).

A² | G | 1. Departure to Beer-sheba and Egypt.
H | 2–. Divine Manifestation and Call.
I | –2. Jacob's response.
H | 3, 4. Divine Manifestation and Promise.
G | 5–7. Arrival in Egypt from Beer-sheba.

1 offered sacrifices. Heb. *zabach.* Ap. 43. i, iv.

God. Heb. *Elohim.* Ap. 4.

24 So he sent his brethren away, and they departed: and he said unto them, "See that ye fall not out by the way."

y (p. 59) 25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, "Joseph *is* yet alive, and he *is* governor over all the land of Egypt." And °Jacob's heart °fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the [19]wagons which Joseph had sent to carry him, the °spirit of °Jacob their father revived:

28 And °Israel said, "*It is* enough; Joseph my son *is* yet alive: I will go and see him before I die."

A² G (p. 64) **46** And [28]Israel took his journey with all that he had, and came to Beer-sheba, and °offered sacrifices unto the °God of his father Isaac.

II (p. 64) 2 And °God spake unto °Israel in the visions of the night, and said, °"Jacob, Jacob."

I And he said, "Here *am* ℑ."

H 3 And He said, "ℑ *am* °GOD, the [2]God of thy father: °fear not to go down into Egypt; for I will there make of thee a great nation:

4 ℑ will go down with thee into Egypt; and ℑ will also °surely bring thee up *again:* and Joseph shall °put his hand upon thine eyes."

G 1706 5 And [2]Jacob rose up from Beer-sheba: and the °sons of [2]Israel carried [2]Jacob their father, and their little ones, and their wives, in the °wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, [2]Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his °daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

K[1] L (p. 65) 8 And these *are* °the names of the children of Israel, which came into Egypt, [2]Jacob and his sons: Reuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of Levi; Gershon, Kohath, and °Merari.

12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: °but Er and Onan died in the land of Canaan. And the sons of Pharez were °Hezron and Hamul.

13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the °souls of his sons and his daughters *were* thirty and three.

M 16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen [15]souls.

L 19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which °were born to Jacob: all the [15]souls *were* fourteen.

M 23 And the °sons of Dan; Hushim.

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the [15]souls *were* seven.

26 All the [15]souls that came with Jacob into Egypt, (which came °out of his loins), besides Jacob's sons' wives, all the [15]souls *were* °threescore and six; K[2] (p. 65)

27 And the sons of Joseph, which were born

2 God. Heb. *Elohim.* Ap. 4.
Israel. See note on 32. 28; 43. 8; 45. 26, 28.
Jacob, Jacob. Fig. *Epizeuxis,* Ap. 6, for emphasis. To remind him of what he was and had been, in contrast to what God would make him. See note on 22. 11.
3 GOD. Heb. *El.* Ap. 4.
fear not, &c. Though Isaac forbidden to go (26. 2), and Abraham warned (15. 13, 14), no need to fear where God goes with Jacob and us.
4 surely bring thee up. Fig. *Polyptoton.* Ap. 6. Cp. 15. 14.
put his hand, &c. i. e. shall close thine eyes in peace.
5 sons of Israel carried Jacob. They now take the ground of faith.
wagons. See note on 45. 19.
7 daughters. Cp. 31. 55 and 46. 15 and 17.

46. 8-27 (B[2], p. 52). THE SONS OF JACOB. POSTERITY.

B[2] | K[1] | 8-25. Severally.
B[2] | K[2] | 26, 27. Collectively.

8-25 (K[1], above). THE NAMES. SEVERALLY. (*Alternation.*)

			"into" (*v.* 8)	"in" (*v.* 27).
K[1]	L	8-15. Leah	33 = 32 + 1	(Num. 26. 59).
	M	16-18. Zilpah	16 = 16	
	L	19-22. Rachel	14 = 11 + 3	(*v.* 27).
	M	23-25. Bilhah	7 = 7	
			70 = 66 + 4	

8 the names. Cp. the above order with that of 49. 3-27, and see Ap. 45.
11 Merari. Jochebed is to be added, for she "came into" Egypt in her mother (Num. 26. 59).
12 but Er and Onan. These are not to be reckoned.
Hezron and Hamul. These grandsons take their place.
15 souls of his sons. Heb. *nephesh.* Souls put by *Synecdoche* (of the Part) for the persons (Ap. 6). And "of" = the Gen. of Apposition: i. e. "the souls, that is to say, his sons," &c. (Ap. 17).
22 were born. Some codices, with Sam., Onk., Sept., and Syr., read "whom she bare".
23 sons. Fig. *Synecdoche* (of Species). Ap. 6. Only one mentioned; some codices read "son".

26, 27 (K[2], above). THE NAMES. COLLECTIVELY. (*Introversion.*)

K[2]	N	26. The Total that "came into" = 66 (above).	
	O	27-. Born and in Egypt	4
	N	-27. The Total of both	70

26 out of his loins. This is said in order to distinguish the numbers sixty-six and seventy from Stephen's seventy-five, in Acts 7. 14, which includes Jacob as well as "all his *kindred*" (which are not included in the direct descendants of this verse).
These extra nine are made up in part by the five in 1 Ch. 7. 14-20 (Machir, Gilead, Shuthelah, Tahath, Eden, as in Sept.: also here).
threescore and six. See note on 46. 8.

him in Egypt, *were* two [15]souls: all the [15]souls of the house of [2]Jacob, which came into Egypt, *were* °threescore and ten.

A[3] P R[1] (p. 66)

28 And he sent °Judah before him unto Joseph, to direct his face unto °Goshen; and they came into the land of Goshen.

S

29 And Joseph made ready his chariot, and went up to meet [2]Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And [2]Israel said unto Joseph, "Now let me die, since I have seen thy face, because thou *art* yet alive."

T o

31 And Joseph said unto his brethren, and unto his father's house, "I will go up, and shew Pharaoh, and say unto him, 'My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the °men *are* °shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.'

p

33 And it shall come to pass, when Pharaoh shall call you, and shall say, 'What *is* your occupation?'

34 That ye shall say, 'Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers:' that ye may dwell in the land of [28]Goshen; for every shepherd *is* an °abomination unto the Egyptians."

R[2]

47 Then Joseph came and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of °Goshen."

T o

2 And he took some of °his brethren, *even* °five °men, and presented them unto Pharaoh.

p

3 And Pharaoh said unto his brethren, "What *is* your occupation?" And they said unto Pharaoh, "Thy servants *are* shepherds, both we, *and* also our fathers."

4 They said moreover unto Pharaoh, "For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of [1]Goshen."

5 And Pharaoh spake unto Joseph, saying, "Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of [1]Goshen let them dwell: and if thou knowest *any* [2]men of activity among them, then make them rulers over my cattle."

S

7 And Joseph brought in °Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto [7]Jacob, °"How old *art* thou?"

9 And [7]Jacob said unto Pharaoh, "The °days of the years of my °pilgrimage *are* °an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

10 And °Jacob blessed Pharaoh, and went out from before Pharaoh.

R[3] (p. 66)

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of °Rameses, °as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

Q

13 And *there was* no bread in all the land; for the famine *was* very sore, so that the land

27 threescore and ten. 7 × 10. See Ap. 10.
These seventy (Ex. 1. 5. Ruth 4. 11) are in contrast with the seventy nations of Gen. 10, and in correspondence with the seventy elders (Ex. 24. 1. Num. 11. 16).

46. 28—50. 13 (A[3], p. 52). JACOB IN EGYPT. (*Introversion.*)

A[3] | P | 46. 28 — 47. 12. Israelites.
Q | 47. 13–26. Egyptians.
P | 47. 27 — 50. 13. Israelites.

46. 28—47. 12 (P, above). ISRAELITES.

P | R[1] | 46. 28. Jacob's arrival in Goshen accomplished.
X[1] | S | 46. 29, 30. Jacob's meeting with Joseph.
T | o | 46. 31, 32. Presentation planned.
p | 46. 33, 34. Directions given.
R[2] | 47. 1. Jacob's arrival in Goshen announced.
X[2] | *T* | *o* | 47. 2. Presentation made.
p | 47. 3–6. Directions followed.
S | 47. 7–10. Jacob's meeting with Pharaoh.
R[3] | 47. 11, 12. Jacob's settlement in Rameses.

28 Judah. See 44. 18 and cp. 37. 26.
Goshen. The land east of Memphis, suitable for grazing, called "the field of Zoan". Zoan (or Tanis) mentioned in the Inscriptions as containing non-Egyptian inhabitants and Semites.
32 men. Heb. pl. of *'ĭsh*, or *'enōsh*. Ap. 14. iii.
shepherds. See on *v.* 34.
34 abomination. *Metonymy* (of Adjunct). Ap. 6. = an abominable person.
Apepi, the Pharaoh of Joseph, was one of the Hyksos, or shepherd kings. Joseph's advice would commend his brethren to Pharaoh (47. 6), and keep them separate from the Egyptians. It was a *race* prejudice, not a *class* prejudice.

47. 1 Goshen. See on 46. 28.
2 his brethren. Sam., Jon., Sept., Syr. read "the brethren of Joseph".
five. The number of *grace*. See Ap. 10.
men. Heb. pl. of *'ĭsh*, or *'enosh*. Ap. 14. iii.
7 Jacob. See notes on 32. 28; 43. 8; 45. 26, 28.
8 How old . . . ? Heb. How many are the days? The first question asked in the East to-day.
9 days. Joined with years = Fig. *Pleonasm*. Ap. 6.
pilgrimage = sojournings.
an hundred and thirty years. Joseph being 39; Reuben 46; Simeon 45; Levi 44; Judah 43. Two hundred and fifteen years from Abram's call from Chaldea.
10 Jacob blessed Pharaoh. "The less is blessed of the better" (Heb. 7. 7). Cp. *v.* 2.
11 Rameses. Later name of Goshen. See Ex. 1. 11.
as = according as.

of Egypt and *all* the land of Canaan °fainted by reason of the famine.

14 And Joseph °gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, °all the Egyptians came unto Joseph, and said, "Give us bread: for °why should we die in thy presence? for the money faileth."

16 And Joseph said, "Give your cattle; and I will give °you for your cattle, if money fail."

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, "We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 [15] Wherefore shall we die before thine eyes, both we and °our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may °live, and not die, that the land be not desolate."

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every °man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he °removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the priests bought he not; for the priests had a °portion *assigned them* of Pharaoh, and did eat their °portion which Pharaoh gave them: wherefore they °sold not their lands.

23 Then Joseph said unto the people, °"Behold, I have bought you this day and your land for Pharaoh: °lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the °fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones."

25 And they said, "Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants."

26 And Joseph made it °a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the priests only, *which* became not Pharaoh's.

U (p. 67) 27 And °Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and °grew, and multiplied exceedingly.

V 28 And [7] Jacob lived in the land of Egypt seventeen years: so °the whole age of [7] Jacob was an hundred forty and seven years.

W X 29 And the time drew nigh that °Israel must die: and he called his son Joseph, and said unto him,

"If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace." And he said, "I will do °as thou hast said."

31 And he said, "Swear unto me." And he sware unto him. And °Israel bowed himself upon the bed's head.

13 fainted. Fig. *Prosopopœia.* Ap. 6.

14 gathered up: i. e. caused it to be gathered up. Fig. *Metonymy* (of Cause). Ap. 6.

15 all the Egyptians. Heb. all Egypt. Fig. *Metonymy* (of Subject). Ap. 6.

why should we die? Fig. *Erotēsis.* Ap. 6.

16 you. Sam., Jon., and Sept. add "bread".

19 our land. Fig. *Prosopopœia.* Ap. 6.

live, and not die. Fig. *Pleonasm.* Ap. 6.

20 man. Heb. *'ish.* Ap. 14. ii.

21 removed them to cities. Sam., Pent., and Vulg. read, "made them serve as servants"; or, "made them bondmen".

22 portion. Heb. "statute". Fig. *Synecdoche* (of Genus). Ap. 6. Statute is put for the portion allowed by it.

sold not. The reference of Herodotus to this is thus proved to be correct.

23 Behold . . . lo. Fig. *Asterismos.* Ap. 6.

24 fifth part. This is the Turkish law in Palestine to-day, if the landlord supplies cattle and seed. So the terms would not be too onerous.

26 a law. Heb. *chok,* decree.

27 See Structure below.

47. 27—50. 13 (*P*, p. 66). ISRAELITES.
(*Alternation and Introversion.*)

P | Q | U | 47. 27. Jacob's dwelling in Egypt.
V | 47. 28. Years of life (147); and dwelling (17).
W | 47. 29—49. 32. Charges.
Q | *U* | 49. 33—50. 2. Jacob's death in Egypt.
V | 50. 3-14. Days of mourning.

27 Israel. Used here, for the first time, of the nation. **grew, and multiplied,** &c. Fulfilling 46. 3, and preparing for Ex. 1. 7 and 12. 37.

28 the whole age. Heb. the days of the years of his life. Fig. *Pleonasm.* Ap. 6.

47. 29—49. 32 (W, above). **Jacob's Charges.**

W | X | 47. 29-31. Charge to Joseph, *re* burial.
Y | 48. 1-20. Blessing of Joseph and his sons.
Z | 48. 21, 22. Assurance of return.
Y | 49. 1-28. Blessing of all his sons.
X | 49. 29-32. Charge to all his sons, *re* burial.

This charge concerning his burial to be distinguished from the charge to all his sons.

29 Israel. Used here of the man Jacob. See notes on *v.* 27; 43. 8; 45. 26, 28.

30 as = according as.

31 Israel bowed himself. Much confusion caused by supposing Heb. 11. 21 refers to this. Mistake made by Ancient Versions and modern commentators. Heb. 11. 21 refers to his blessing of Joseph's sons. This refers to the charge concerning his burial.
It may or may not be bed, or staff.

Y q (p. 68)

48 And it came to pass °after these things, that *one* told Joseph, "Behold, thy father *is* sick:" and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told °Jacob, and said, "Behold, thy son Joseph cometh unto thee:" and °Israel strengthened himself, and °sat upon the bed.

r 3 And [2]Jacob said unto Joseph, °"GOD ALMIGHTY appeared unto me at °Luz in the land of Canaan, and blessed me.

4 And said unto me, °'Behold, I will make thee fruitful, °and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.'

s 5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, °*are* mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, °Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem."

q 8 And [2]Israel beheld Joseph's sons, and said, "Who *are* these?"

9 And Joseph said unto his father, "They *are* my sons, whom °God hath given me in this *place*." And he said, "Bring them, I pray thee, unto me, and I will bless them."

10 Now the eyes of [2]Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And [2]Israel said unto Joseph, "I had not thought to see thy face: and, °lo, [9]God hath shewed me also thy seed."

12 And Joseph brought them out from between his knees, and °he bowed himself with his face to the earth.

r 13 And Joseph took them both, Ephraim in his right hand toward [2]Israel's left hand, and Manasseh in his left hand toward [2]Israel's right hand, and brought *them* near unto him.

14 And [2]Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, °guiding his hands wittingly; for Manasseh *was* the firstborn.

15 And he blessed Joseph, and said, [9]"God, before Whom my fathers Abraham and Isaac did °walk, the [9]God Which fed me all my life long unto this day,

16 °The Angel Which °redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them °grow into a multitude in the midst of the °earth."

s 17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it °displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, °"Not so, my father: for this *is* the firstborn; put thy right hand upon his head."

19 And his father °refused, and said, "I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be °greater than he, and his seed shall become a °multitude of nations."

20 And he blessed them that day, saying, "In thee shall [2]Israel bless, saying, [9]'God make thee as Ephraim and as Manasseh:'" and he set Ephraim before Manasseh.

21 And [2]Israel said unto Joseph, [4]"Behold, I die: but [9]God shall be with you, and bring you again unto the land of your fathers. Z (p. 67)

48. 1-20 (Y, p. 67). BLESSING OF JOSEPH AND HIS SONS (*Extended Alternation*).

Y | q | 1, 2. Joseph's sons brought.
  | r | 3, 4. Blessing of Jacob.
  | s | 5-7. United preference.
  | q | 8-12. Joseph's sons presented.
  | r | 13-16. Blessing by Jacob.
  | s | 17-20. Inverted preference.

1 after these things. The blessing of Joseph's sons took place after Jacob's charge concerning his burial.

2 Jacob ... Israel. See note on use of these names, 32. 28; 43. 8; 45. 26, 28.

sat upon the bed. This is neither leaning on it nor worshipping. Cp. *v.* 12.

3 GOD ALMIGHTY. Heb. *'El Shaddai.* See Ap. 4.

Luz. Cp. 28. 13, 19; 35. 6.

4 Behold. Fig. *Asterismos.* Ap. 6.

and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise the four parts of the blessing.

5 are. Heb. הֵ֫ן [are] mine. The united preference of Joseph's two sons.

7 Rachel died. Cp. 35. 19.

9 God. Heb. *Elohim*, with art. = God Himself.

11 lo. Fig. *Asterismos.* Ap. 6.

12 he bowed himself. i. e. Jacob worshipped; and, as we know from the Divine addition in Heb. 11. 21, he leaned on his staff = sitting on the (Egyptian) bed (*v.* 2).

14 guiding his hands wittingly (i. e. knowingly). Fig. *Prosopopœia* (Ap. 6). Heb. "making his hands to understand".

15 walk = walk habitually (Heb. *Hithpael*).

16 Note the three titles in *vv.* 15, 16.

The Angel = the creature form of the second person as the messenger of Jehovah (Elohim as consecrated by oath). This form not assumed for the occasion, but for permanent communion with His creatures (Gen. 3. 8; 15. 1; 17. 1; 18. 1, 2; 28. 13; 32. 24, 30. Ex. 23. 20, 21. Num. 22. 21. Josh. 5. 13-15. Prov. 8. 22-31. Mal. 3. 1. Col. 1. 15. Rev. 3. 14).

redeemed. Heb. *g'āal* = to redeem (by payment of charge). See note on Ex. 6. 6.

grow = swarm as fishes.

earth, or the land.

17 displeased. Heb. was evil in his eyes.

18 Not so, &c. This was Joseph's "will", which Jacob's faith overcame.

19 refused. This is Jacob's faith overcoming "the will of man" (Heb. 11. 21), as Isaac's faith overcame "the will of the flesh", Gen. 27. Heb. 11. 20.

greater. Fulfilled. Cp. Num. 1. 32-35; 2. 18-20. Deut. 33. 17.

multitude = assembly, or convocation. Heb. *ḳahal*, to call, or muster.

22 Moreover I have given to thee one °portion °above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

Y t (p. 69)

49 And °Jacob called unto his sons, and said, "Gather yourselves together, that I may tell you *that* °which shall befall you in °the last days.

2 Gather yourselves together, and hear, ye sons of [1]Jacob; and hearken unto °Israel your father.

u v

3 °Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 °Unstable as °water, °thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it:* he went up to my couch.

5 Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations.

6 O °my soul, come not thou into their °secret; °unto their °assembly, mine honour, be not thou united: for in their anger they slew a °man, and in their selfwill they °digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will °divide them in° Jacob, and scatter them in °Israel.

8 °Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall °bow down before thee.

9 Judah °*is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a °lion, and as an old lion; who shall rouse him up?

10 The °sceptre shall not depart from Judah, nor a °lawgiver °from between his feet, °until Shiloh come; and unto Him *shall* the °gathering of the people *be.*

11 Binding his foal unto the °vine, and his ass's colt unto the choice vine; he washed his garments in° wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with [11]wine, and his teeth white with milk.

13 Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 °Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

22 portion. Heb. *Shechem*, Gr. *Sychar*, see John 4. 5. Both Abraham and Jacob bought property at Shechem, 23. 18, 19; 33. 18, 19; and here supplemental history tells how Jacob recovered it out of the hand of the Amorite who must have seized it. Fig. *Hysterēsis.* Ap. 6.
above: i. e. the double portion of the firstborn, which Reuben forfeited. Cp. Deut. 21. 17. Cp. 1 Chron. 5. 2. Ezek. 47. 13.

49. 1-28 (*Y*, p. 67). JACOB'S BLESSING OF ALL HIS SONS (*Introversion*).

Y | t | 1, 2. Collectively.
u | 3-27. Separately. The order of the names.
t | 28. Collectively.

1 Jacob. See notes on 32. 28; 43. 8; 45. 26, 28.
which shall befall you. This blessing (*v.* 28) is therefore direct prophecy.
the last days. First occ. of fourteen: Gen. 49. 1. Num. 24. 14. Deut. 4. 30; 31. 29. Isa. 2. 2. Jer. 23. 20; 30. 24; 48. 47; 49. 39. Ezek. 38. 16. Dan. 2. 28; 10. 14. Hos. 3. 5. Mic. 4. 1. In ten of these rendered "latter days". A study of these will show that the prophecy (*v.* 1) and "blessing" (*v.* 28) extends to, and embraces the days of Messiah, and His first and second advents.
2 Israel. See notes on 32. 28; 43. 8; 45. 26, 28.

49. 3-27 (u, above). THE ORDER OF THE NAMES. Ap. 45 (*Introversion*).

u | v | 3-15. Leah's six sons. Wife's offspring.
w | 16-18. Bilhah's son (Dan).
x | 19, 20. Zilphah's two sons. } Slave offspring.
w | 21. Bilhah's son (Naphtali).
v | 22-27. Rachel's two sons. Wife's offspring.

3 Reuben. See *v.* 28, cp. 46. 8-25, and Ap. 45.
4 Unstable as water. Fig. *Simile.* Ap. 6. Cp. Num. 16. 1, 2; 32. 1.
water . . . thou. Fig. *Ellipsis* here (Ap. 6. ii b). The word "unstable" = to flow down, and requires the *Ellipsis* to be filled up thus: "Flowing down as water [passes away, so] thou shalt not excel". What thus would pass away is set forth in *v.* 3, and so it came to pass (1 Chron. 5. 1).
6 my soul = myself. Heb. *nephesh.* Ap. 13.
secret = council.
unto. Sam., Jon., Sept., and Syr. insert "and" = "and into".
assembly. Heb. *ḳahal* = Gr. *ecclesia.* See 28. 3.
man. Heb. *'ish.* Ap. 14. ii.
digged down a wall. Sam. and Sept. read "hamstrung an ox". Cp. 34. 26.
7 divide. Fulfilled, Josh. 19. 1. 1 Chron. 4. 39-43. Lev. 25. 32-34. Levi's turned to blessing later, Ex. 32. 26-29. Deut. 10. 8, 9.
Jacob. First occ. as used of the whole nation.
Israel. See note on 34. 7. Cp. 47. 27.
8 Judah = Praise. Fig. *Paronomasia* (Ap. 6). "*Jehuda, Joducha*".
bow down. Cp. 2 Sam. 5. 1-8 and Ps. 72. 11. Phil. 2. 10.
9 is. Fig. *Metaphor.* Ap. 6. Rest of verse is *Allegory.* Ap. 6.
lion. See note on Num. 2. 32.

10 sceptre. First occ. Put by *Metonymy* (of Adjunct) for Him Who holds it (Ap. 6). Sept. and Targ. read "ruler". See Num. 24. 17. Ps. 45. 6. Zech. 10. 11. **lawgiver.** First occ. Cp. Num. 21. 18. Deut. 33. 21. Ps. 60. 7; 108. 8. Isa. 33. 22. **from between his feet** = from his posterity. Put by Fig. *Euphemy* (Ap. 6). Sept. and Onk. read "from his thighs", i. e. "his seed". Cp. Deut. 28. 57. **until Shiloh come** = until He, Shiloh, comes. So Aq., Sym., Syr. Note the six Pentateuch titles: "Seed" (3. 15), "Shiloh" (49. 10), "Sceptre" (49. 10), "Shepherd" and "Stone" (49. 24), "Star" (Num. 24. 17). **gathering.** Heb. *yiḳhāh* = obedience, submission (not *ḳābaz*, as in Jer. 31. 10).

Note the Structure of this verse (*Alternation*).

a | The Sceptre shall not depart from Judah,
b | Nor a Lawgiver from his seed,
a | Until He, Shiloh, come [Whose right it is, Ez. 21. 27]
b | And [until] to Him, [the Lawgiver, shall be] the obedience of the peoples.

11 vine. So plentiful in Judah, that people were without care in such matters. **wine.** Heb. *yayin* (Ap. 27). There was more than enough to lavish.
14, 15 Issachar. Original Orth. = he bringeth reward; referring to birth, 30. 18 (cp. Ps. 24. 5. Ecc. 5. 18. Est. 2. 9, &c.). But here = a hireling. The prophecy is:

"The hireling is the ass (or saddle-bearer) of strangers,
Couching down among the folds;
When he saw rest that it was good,
And the land that it was pleasant:" &c.

He preferred to pay tribute to the Canaanites rather than engage in the struggle to expel them.

w (p. 69) 16 °Dan shall judge his people, as one of the °tribes of Israel.
17 Dan shall be °a serpent by the way, an adder in the path, that biteth the horse °heels, so that his rider shall fall backward.
18 (I have waited for Thy °salvation, O °LORD).
x 19 °Gad, a troop shall °overcome him: but he shall °overcome at the last.
20 °Out of Asher his °bread *shall be* fat, and he shall yield royal dainties.
w 21 Naphtali *is* a hind °let loose: °he giveth °goodly words.
v 22 °Joseph *is* a fruitful bough, *even* a fruitful bough by a well; °*whose* branches run over the wall:
23 The archers have °sorely grieved him, and shot *at him*, and hated him:
24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty °*God* of Jacob; (from thence *is* the Shepherd, the Stone of Israel:)
25 *Even* by the °GOD of thy father, Who shall help thee; and by °the ALMIGHTY, Who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:
26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was °separate from his brethren.
27 Benjamin shall °ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil."
t 28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.
X (p. 67) 29 And he charged them, and said unto them, "I am to be °gathered unto my people: bury me °with my fathers in the cave that *is* in the field of Ephron the Hittite,
30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham °bought with the field of Ephron the Hittite for a possession of a buryingplace.
31 There they buried °Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.
32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth."
U 33 And when [1] Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and °yielded up the ghost, and was °gathered unto his people.

1689 **50** And Joseph fell upon his father's face, and °wept upon him, and kissed him.
2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed °Israel.
V 3 And forty days were fulfilled for him; °(for so are fulfilled the days of those which are embalmed): and the Egyptians mourned for him threescore and ten days.
4 And when the days of his mourning were past, °Joseph spake unto the house of Pharaoh, saying, "If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,
5 'My father made me swear, saying, °'Lo, I die: in my grave which I have °digged for me

16 Dan shall judge. Fig. *Paronomasia*. Ap. 6. *Dan Jadīn*, cp. 30. 6. Fulfilled in Judg. 15. 20.
tribes. Heb. sceptres (*v.* 10). Fig. *Metonymy* (of Adjunct). Ap. 6. Put for ruler.
17 a serpent. Beguiling to idolatry. The first tribe to do so. See note on Judg. 18. 30. Hence omitted in Rev. 7. 4 (cp. Deut. 29. 18-21. Lev. 24. 10-16. 1 Kings 12. 30. 2 Kings 10. 29).
heels. Cp. 3. 15. Jer. 8. 16, 17.
18 salvation. Fig. *Metonymy* (of Effect). Ap. 6. Put for Him Who brings deliverance from all the works of the old serpent (Isa. 25. 8, 9. Matt. 24. 13). See Ap. 36.
LORD. Heb. Jehovah. Ap. 4.
19 Gad. Heb. *Gād gedūd*. Fig. *Paronomasia*. Ap. 6.
overcome him = "shall troop (or press) upon him, but he shall press upon their heel".
20 Out of. The Heb. letter "m", which should end *v.* 19, making it "upon their heels", has been wrongly prefixed to the next word, "Asher", *v.* 20, thus making "Asher" begin "Out of", unlike all the others. It should read:

"He shall press upon their heels,
Asher, his bread shall be," &c.

The R.V. rightly keeps the Heb. letter "m" at end of *v.* 19, but repeats it at beginning of *v.* 20, thus translating it twice!
bread. Put for all food. Fig. *Synecdoche* (of Species). Ap. 6.
21 let loose. Emphasis on freedom.
he giveth = he it is that giveth.
goodly words = song of Deborah. Judg. 5. 18.
22 Joseph. Cp. Deut. 33. 13-17.
whose branches run over the wall = branches [it hath] each hath overclimbed a wall.
23 sorely grieved. Cp. Amos 6. 6.
24 God = One.
25 GOD. Heb. *'ēl*. Ap. 4.
the. Should be *'El* = GOD (with Sam., Sept., and Syr.).
26 separate = or set apart. Heb. *nazir*, the consecrated one.
27 ravin, &c. Cp. the Benjamites, Judg. 3. 15. 1 Sam. 11. 6-11; 14. 13-48. Acts 7. 58; 8. 1, 3; 9. 13, 14, 21; 22. 4-8. 1 Tim. 1. 13.
28 The sons collectively. See Ap. 45.
29 gathered unto my people. Fig. *Euphemy*. Put for "death and burial". See *v.* 33. Ap. 6. See note on *v.* 33.
with my fathers. Cp. 23. 9, 10; 47. 30.
30 bought. Cp. 23. 16.
31 Abraham. The five previously buried there form an acrostic of the sixth. Isaac, Sarah, Rebekah, Abraham, Leah = Israel (Heb. 11. 13).
33 yielded up the ghost. The spirit going to God who gave it (Ecc. 12. 7. Num. 16. 22; 27. 16).
gathered unto his people. Refers to body, as the previous gathering (*v.* 33) refers to his feet. See on *v.* 29. He was aged 147.

50. 1 wept. See note on 42. 24.
2 Israel. See notes on 32. 28; 43. 8; 45. 26, 28.
3 for so, &c. Israelites never embalmed. Hence the need of this *parenthetical* explanation. See Ap. 6.
4 Joseph spake. He could not speak before, for, in mourning, Egyptians never shaved, and Joseph, therefore, was not presentable. See on 41. 14.
5 Lo. Fig. *Asterismos*. Ap. 6.
digged. Hence, probably rock-hewn.

in the land of Canaan, there shalt thou bury me.' Now therefore let me go up, I pray thee, and bury my father, and I will come again.'"

6 And Pharaoh said, "Go up, and bury thy father, according as he made thee swear."

7 °And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: (only their little ones, and their flocks, and their herds, they left in the land of Goshen).

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of °Atad, they said, "This *is* a grievous mourning to the Egyptians:" wherefore the name of it was called °Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For °his sons carried him into the land of Canaan, and °buried him in the cave of the field of Machpelah, which Abraham °bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

B³ A (p. 71)

15 And when Joseph's brethren saw that their father was dead, they said, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him."

16 And they sent a messenger unto Joseph, saying, "Thy father did command before he died, saying,

17 'So shall ye say unto Joseph, 'Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil:'' and now, we pray thee, forgive the trespass of the servants of the °God of thy father." And °Joseph wept when they spake unto him.

18 And his brethren also went and °fell down before his face; and they said, °"Behold, we *be* thy servants."

19 And Joseph said unto them, "Fear not: for °*am* I in the place of [17] God?

20 But as for you, ye thought evil against me; *but* °God meant it unto good, to bring to pass, as *it is* this day, to save much people °alive.

21 Now therefore fear ye not: I will nourish you, and your little ones." And he comforted them, and spake °kindly unto them.

B

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation:* the children also of °Machir the son of Manasseh were °brought up upon Joseph's knees.

7-10 And. Note the Fig. *Polysyndeton* (Ap. 6), emphasising each party.

11 Atad. Probably named after the owner, as 2 Sam. 6. 6, "Nachon's"; 2 Sam. 24. 16, "Araunah's".

Abel-mizraim = the mourning of the Egyptians.

13 his sons . . . buried him. See note on Acts 7. 16.

bought. Cp. 23. 16.

15 The final section of Genesis.

50. 15-26 (B³, p. 52). THE SONS OF JACOB. Joseph and his brethren (*Introversion*).

B³ | A | 15-21. Brethren after Jacob's death.
B | 22, 23. Joseph's living in Egypt, and age.
C | 24, 25. Charges.
B | 26-. Joseph's death in Egypt, and age.
A | -26. Brethren after Joseph's death.

17 God. Heb. Elohim. Ap. 4.

Joseph wept. See note on 42. 24.

18 fell down. Cp. 37. 7-10.

Behold. Fig. *Asterismos.* Ap. 6.

19 am I, &c. Fig. *Erotēsis* (Ap. 6). Sept. reads "I am in the place of God". The Syr. and Arab. read "I fear God".

20 God meant it, &c. Cp. Ps. 105. 17. Heb. Elohim, Ap. 4.

alive. See on 45. 5.

21 kindly. Heb. spake unto their hearts.

23 Machir. Cp. Num. 26. 29; 32. 39. Josh. 17. 1.

brought up, &c. Heb. born. See 30. 3: *i.e.*, were adopted by him as soon as they were born.

24, 25 (C, above). JOSEPH'S CHARGES. (*Introversion and Alternation.*)

C | D | 24-. Death approaching.
E | y | -24. Assurance of return to Canaan.
z | 25-. Oath.
E | *y* | -25-. Assurance of return to Canaan.
z | -25. Oath.
D | 26. Death experienced.

24 surely visit you. (Ex. 3. 16.) Fig. *Polyptōton.* Ap. 6. Heb. "visiting will visit you"; used for great emphasis. See note on 26. 28. This was the faith of Joseph referred to in Heb. 11. 22. He had "heard" (Rom. 10. 17) and believed what God had said to

Abraham. Gen. 12. 7; 15. 18; 13. 14, 15;

Isaac. 26. 3, 4;

Jacob. 28. 13; 35. 12; 48. 1-4.

All three names are united and discriminated in Ex. 2. 24; 3. 6. Ps. 105. 9, 10. And cp. Ex. 6. 3, 4. Deut. 11. 21. Luke 1. 72, 73, &c.

25 carry up my bones from hence. Which they did. See Ex. 13. 19. Josh. 24. 32. So Jacob had charged them, Gen. 49. 29, 30, and so they had done, Gen. 50. 7-13.

hence. Some codices, with Sam., Sept., Syr., and one printed edition (1494), add "with you".

26 a coffin. Thus the book of Genesis begins with God, and ends with man. It begins with the creation of the heavens above, and ends with "a coffin in Egypt".

24 And Joseph said unto his brethren, "I die: C
and [17] God will °surely visit you, and bring you
out of this land unto the land which He sware
to °Abraham, to °Isaac, and to °Jacob."

25 And Joseph took an oath of the children of
Israel, saying, [17] "God will [24] surely visit you,
and ye shall °carry up my bones from hence."

26 So Joseph died, *being* an hundred and ten B
years old: 1635

and they embalmed him, and he was put in °a A
coffin in Egypt.